The Winona Review

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Dr A G. Gorrell

Christmas 1903

Winona Echoes

Addresses Delivered at the Tenth Annual Session of the Winona Bible Conference, Winona Lake, Indiana

August 21st to 31st, 1904

THE WINONA PUBLISHING COMPANY
CHICAGO WINONA LAKE, INDIANA

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MARCH, 1905

It is a suggestive comment upon the broadness of the religious field covered by the Winona Bible Conference addresses of 1904 to say that an attempt to preserve a fully representative number of these addresses brings into use almost the entire programme. In this volume there are a few regrettable omissions, but practically all the speakers and principal topics find a place. No attempt, of course, is made to present a detailed report of the proceedings. The effort has been to preserve as much as possible of what seems to possess lasting value, and to do no more.

In every instance, where circumstances permitted, manuscripts or transcripts have been submitted to the speakers for correction. Where this could not be done special effort in the interest of accuracy has been made. If, notwithstanding, errors have crept in, the reader is advised not to be hasty in crediting them to the speaker, but rather to lay the blame upon the accustomed shoulders of editor and printer.

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AN OBSCURED VISION.

J. WILBUR CHAPMAN, D. D., WINONA LAKE, IND.

"WHERE there is no vision, the people perish." Proverbs 29: 18.

It is not altogether an easy matter to secure a text for such an occasion as this; not because the texts are so few in number but rather because they are so many, for one has only to turn over the pages of the Bible in the most casual way to find them facing him at every reading.

Feeling the need of advice for such a time as this, I asked a number of my friends, who knew me intimately and knew the occasion which was before me, to suggest what in their minds would be an appropriate scripture, and in their suggestions I have had the most singular indication of the leading of Providence.

One said "Use Hosea 5: 4, where God in speaking concerning His people Israel says, 'They will not frame their doings,'" which means that His people would not set before themselves the way in which they were going, or it might mean that they would not set up a plan for their lives which would be according to His will and which He might bring on to completion.

Another said, "Use Genesis 26: 18, where we are told that Isaac digged again the wells of his father

Abraham." This is a suggestive incident and has in it a message for today, for if there is one thing needed more than another it is that the old wells at which our fathers drank and were refreshed—and which have, alas! in these modern times been filled in, at least to a certain extent—should be opened and men be summoned once again to drink of their living waters.

Another said, "Use Jeremiah 6: 16, 'Ask for the old paths,'" and as a matter of fact we cannot improve upon the ways in which our fathers walked so far as the revelation of God is concerned, or the doing of His will.

Still another suggested that I should use Isaiah 62: 10, "Gather out the stones, lift up a standard for the people," in which the description is of a great Prince coming and the way should have removed from it all hindrances, that the journey might be robbed of its difficulties and dangers.

You will notice if you have watched the suggestions of these Christian workers that the texts are practically all the same, and then when I tell you that the line of thought they have indicated was the very line which God had suggested to me weeks and months before the conference you will be impressed as I have been that this subject is not of my own choosing, and therefore must be a message from God. Neither is the text one of my own choosing, for God pressed it upon me again and again and from it I was afraid to turn away.

I like the text because it is in the book of Proverbs. This book is not simply a collection of wise sayings

and affectionate exhortations, for you will remember that the Proverbs were put down after the event and not before its occurrence. This being true, Proverbs presents an established fact; here we find what the wise men in all ages have learned to be truth. If they speak of sin and its penalty they do it in the light of their own experience; if they say the fear of the Lord is the beginning of knowledge they mean that they have tried other sources of wisdom and all have failed but this. All this makes the text exceedingly valuable, for the wise men of other days must have tried to walk without the vision and not only failed themselves but have set the people astray.

By vision we do not mean simply an imagination or dream which might come to some person who had little practical understanding of the ways of life but we mean an appreciation of God's thought and approximate understanding of His plan and a desire to know His will.

The word "perish" does not mean destruction, but rather the idea is to "run wild," so the literal rendering of the text is, "Where there is no revelation the people run wild;" that is to say, if God is put out of thought every man is a law unto himself and therefore is dangerous to the community in which he lives. He is like a ship sailing for a harbor without chart or compass and with utter indifference to the pole star. Whatever your impressions, convictions or purposes, they should always be squared by reverent, careful and profound study of God's will and word.

The first sentence of the Bible is this, "In the be-

ginning God," and it must be the first sentence of every plan and of every purpose of the individual and the community or there is danger ahead.

I.

There ought never to be an age without a vision—indeed, without repeated visions. If there should be a time it might be a time of prosperity, but souls are inevitably neglected. There ought not to be an individual without a vision. If there should be such an one he is missing the best of his life. If there be no vision the horizon of man may be bounded by his office, his store, his home, his own city or his native land, while as a matter of fact this is only a part of what God meant him to do and to be. God's plans are from everlasting to everlasting. The wonderful work He is doing in this world is only a part of the plan, for in ages to come He expects to show forth the many-sidedness of His grace and reveal to us the depth of His love to us in Christ.

John McNeill's friend had an eagle which he had reared in the farm yard with the ordinary fowl that lived there. This friend sold his property and determined to move to another part of Scotland. He could dispose of his horses and sell his chickens, but no one wanted the eagle. What should he do with it? He determined to teach it to fly and threw it up in the air, only to have it come down with a thud upon the ground. Then he lifted it and placed it upon the barn yard fence and was holding it for a moment, when suddenly the eagle lifted its eyes and caught a glimpse

of the sun. It stretched out its head as far as it could, threw out one wing, then another, and with a scream and a bound was away, flying upward until it was lost in the face of the sun. This is what we are needing to-day, namely, to lift up our eyes and see God's plan and try to understand His purposes. The eagle had so long had its head down that it had lost the vision of the sun. The first glimpse of it set him free. What we mean by a vision, therefore, is an appreciation of God's purposes and plans and a hearty yielding to Him for service in the accomplishment of the same.

Joseph Cook, when he was making a plea for China's millions, said one day, "Put your ear down to the ground and listen and you will hear the tramp, tramp, tramp of four hundred millions of weary feet." I have to say this morning, lift up your eyes and look, open your ears and listen and you will both see and hear that God has a great plan for us which He will reveal to all if we will but permit Him to do so. In proportion as a people loses its faith in a revelation from God it falls into decay. The student of history recalls vividly the story of the French revolution, which is a proof of this statement. God has always spoken concerning His plans and it has been to living men and women that He has granted visions.

He came to Abraham and he saw Christ's day and was glad; He visited Moses and he endured as seeing Him who is invincible; He was lifted up before Isaiah and he first confessed his sin and shame, then cried, "Here am I, send me." He granted Saul of Tarsus a vision of Himself as he approached Damascus until

he cried, "Who art thou?" and then began to walk in fellowship with Him until, like the hero that he was, he mounted from the Eternal City to that city which has foundations, whose builder and maker is God. He stood before John as in apocalyptic vision he saw Him with his head and his hair white like wool, as white as snow, and His eyes as a flame of fire. But if you should say, "Oh, yes, but this is in Bible times, and we are living in a different age," then hear me when I say that He has come to living men and women in our own day with a revelation of His will. He spoke to Zinzendorf and we have a mighty work among the Moravians; He revealed Himself to the Wesleys and we have the mighty movement of Methodism; He talked with Edwards and we have the great revival of New England; He revealed Himself to Finney and we have the great manifestation of power in the state of New York; He walked and talked with Moody and we have the greatest evangelistic work of his day and generation with Moody as His instrument. These were all men with visions. He has come to great missionaries like Paton, who saw the New Hebrides Islands evangelized while yet they sat in darkness, because he saw God. He has spoken to our own Fulton in China, who writes that the people are flocking to Christ. To him it is no surprise, for he knew that they would do it while others were still skeptical. He knew it because he knew God.

Let us remember that, however true it may be that God speaks in conscience, providence, through the church and by the preaching of His word, His supreme

revelation is in His own word. This book contains the revealed will of God and this book is His work.

II.

Why are we not having revelation today as we know they have been given at other times? Why is not some one in our own land especially working out some of the great plans and purposes of God? The question is easily answered. The difficulty is not with God. He is the same forever. We alone must be at fault. Without any spirit of harsh criticism and with a prayer to God that He will make my spirit as He would have it, permit me to say that I fear the visions are not being given to us for the following reasons:

First: Because of the disrespect shown to His Son. We have come to a time when men seek to limit His knowledge and occasionally they are saying that He did not know concerning the things of which He spake. Such blasphemy makes us shudder. There is a disposition to misinterpret His teaching. They did it in Paul's day and he spoke by inspiration when he said, "If any man present another gospel than that which I have presented, let him be accursed." There is a disposition to rob Him of His deity. "Is Jesus divine?" was the question asked not long ago of one calling himself a minister, and he answered, "Yes, in the sense that Buddha is divine or Confucius is divine." Our faces grow white with fear as we listen to such blasphemous statements in such an age as this. This helps to overcast the sky and God can hardly trust us with a vision in such an atmosphere.

Second: An irreverent criticism of the Word of God. That there is a reverent criticism all will allow and that many who are walking these paths are devout believers in God and in His word I would like to be among the first to acknowledge.

There are three kinds of critics today.

1. Those who honestly want the best and who are studying carefully and prayerfully to know the truth.

2. Those who ape scholarship.

3. Those whose lives may not be right; and for them, if any part of the Bible could be cut away, they would be less condemned. We need not fear, however; our Bible is not in danger, for this is largely a question of scholarship. Some of you who listen to me may not class yourselves as scholars. I certainly do not put myself in this company, but one thing I know—I have seen the Bible work as no other book has ever worked, and I have seen Jesus Christ save miraculously multitudes of poor, lost sinners. I am not disturbed for the future; there are as great scholars as the world has ever known who still hold to your mother's Bible and who have lost not one whit of confidence in it.

Thomas Newberry, a devout English student, spent fifty years in study to give the world his Newberry Bible. He said, "I accept the theory of the plenary inspiration of the Scriptures. I have studied every 'jot and tittle' of the Word of God, and after these fifty years I see no reason for changing my position."

Scholars' names almost without number could be mentioned as believing in the Scriptures as the divinely

inspired Word of God. For myself, I would have great assurance in standing side by side with Dr. Paton, and I would not think of trembling so long as our sainted Dr. Moorehead who walks courageously along life's journey with faith in God's word unshaken, with confidence in God's Son constantly growing. This blessed old book has been railed at in all ages. Men have professed to overthrow it, they have cut and slashed at it like Jehoiakim of old, but it is better than ever today, it is the Word of God. Heaven and earth may pass away but this Word, never.

Not long ago I attended a conference of Christian workers and was told by one of them that I could not appreciate the Bible except I read it with the thought of literary criticism in mind, and one of my friends interpreted a portion of the Word of God for me in this way and it was beautiful. It reminded me of nothing so much as a diamond perfectly cut, kissed by the sunlight and throwing back its sparkling light to me as I gazed upon it.

Another said that I would never be able to understand the Bible until I read it from the standpoint of the elocutionist in the best use of that expression, and he read in my hearing the story of Joseph and his brethren, and I felt that I had never read the Bible before myself, and really had never heard it read.

Still another came with his higher criticism and said that much of the Bible was mythical, that the stories I had loved were simply allegorical, and I listened to him and went back to my Bible to read only to find that you may read it in any way, spell it out

in your youth letter by letter, read it through your tears as you reach middle life and your heart is aching, hold it against your heart when your eyes are too dim to read its pages, and it will yield to you a sweetness which is actually beyond the power of man to describe. This is a wonderful book and in this book God reveals himself. Handle it irreverently and you will have no vision.

Third: It seems to me that the church is not what it ought to be, and this being true the vision is denied. One of my friends said the other day that the difficulty with the church is that she has lost her interrogation point. At the day of Pentecost people were saying, "What do these things mean?" Today they never think of saying it. I have been told in a little pamphlet issued by an English writer that the church has lost her possessive case, which means that somehow she has gone on without realizing that the risen, glorified Christ is her blessed Lord.

It is a great thing to say Jesus; infinitely greater is it to say, "My Jesus." The church has lost her imperative mode. In days that are past it was possible for the church to stand in the presence of people and say, "In the name of Almighty God, this iniquity must stop." But today it is not possible; the church has lost her present tense. We are constantly looking for blessings in the future. God's promises are all written for the present. It is to the church on fire that God grants a vision.

Fourth: Some of the difficulty must rest with us as ministers of the Gospel. I fear that some of us have

lost our message. It has loosened its grip upon us and you never can move another man until you are first moved yourself by the message you would give to him.

At a great gathering not long ago I heard a distinguished eastern professor speaking. The topic of his lecture was, "My Foster Children," and these foster children were some animals which he had had as pets, whose habits he had carefully studied. One was a Gila monster, from the plains of Arizona, another was a horned owl, the third was a rat, and the fourth an opossum. If you can imagine more uninteresting subjects than these you are more imaginative than myself, and yet he thrilled me and held three thousand people in breathless interest. Oh, my brethren, if I believe in Jesus Christ as the Son of God and as a Savior able not only to save to the uttermost but to keep through eternity and that message grips me, I am a poor preacher if I fail with it to grip and move other men. I fear we have lost our boldness. I am a minister of the glorious Gospel of the grace of God and I have a right to demand a hearing and to give my message, not because of what I am myself—God forbid—but because of what my Savior is. Some of us have lost our passion for souls, we mourn over it, we know that when we once had this, it was the secret of a successful ministry. It is not wrong for me to say to you this morning that to the minister without a message, the minister who has lost his holy boldness, to the minister who has anything less than a burning passion for souls, God cannot give His vision.

III.

I know that I have your deepest sympathy in the longing which I now express for this great gathering —namely, that God would give to us a real vision.

First: As to what the Bible really is.

One of my friends told me the other day of a blind girl who could not read because she had been too busy and somehow had not had the conviction that she could use the raised letters which have been such a boon to God's blind children. I am told that she learned that she might read while on these grounds last summer. It was made possible later on for her to have a teacher and she began to study little books until she could read quite fluently. One day, unknown to her, there was brought into her home a Bible with raised letters and without telling what the book was it was opened at the 14th chapter of John and she was bidden to read it. She had no sooner touched the page than her fingers enabled her to read, "Let not your heart be troubled; ye believe in God, believe also in me." Then with radiant face she exclaimed: "Why this is God's word; the very touch of it is different." I would that we might have this vision.

Second: I wish that we might have a vision of Christ. He is the chiefest among ten thousand and the one altogether lovely. He is a mighty Savior and a mighty helper. I cannot bring Him a burden too great, nor talk to Him about a trial too insignificant. Oh, that we might see Him as He is, and finally I wish that we might know what service is, for knowing

this we would be instant in season and out of season.

Some years ago Fanny Crosby, the blind hymn writer, was speaking in one of the missions in New York city. Suddenly she stopped and said: "I wonder if there is not some wandering boy in this audience this evening who would have the courage to step out from this audience and come up and stand by my side so that I might put my arms around him and kiss him for his mother?" There was a hush upon the audience, then a boy from the rear seat started and came to the platform, and with her arms around about him and her lips against his cheek for his mother's sake, Fanny Crosby said, "Oh, my friends, 'Let us rescue the perishing.'" From this meeting she went to her home, and sitting in her room wrote:

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave,
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save."

A few weeks ago she spoke in St. Louis at a great meeting and related this incident. Before she had finished a man in the audience sprang to his feet and said:

"Miss Crosby, listen to me. I am a prosperous merchant in this city, a husband and a father, a Christian and an officer in the church. I was that boy around whom you threw your arms."

Such an experience as that is worth a lifetime of service. I wish to put myself on record. I know that

many of you are with me. I stand for nothing in these days that would in the least obscure men's vision of the power of God, or their vision of the glorious majesty of the Son of God, and I count nothing worth while except to do that thing which would mean the winning of a soul to Jesus Christ.

I believe God is giving to some men in these days a vision as to what may be accomplished if only a mighty work of grace should be given to us. He certainly is ready to pour out His Spirit upon His own people, and it is only necessary that we should first of all realize our weakness, then understand His power, realize that souls are lost and dying and then know that He is able to save to the uttermost, and above all to realize that in all the ages He has used human instruments for the accomplishment of His purposes, and realizing these things to see that our lives are right in His sight, to have such a victory for God as the world has never seen.

For this day we hope and pray and cry aloud, "Oh, Lord, how long, how long?"

BABEL AND PENTECOST.

FRANK W. GUNSAULUS, D. D., CHICAGO.

Gen. 11: 1–10; Acts 2: 1–13.

HERE are two scenes in the history of the human soul, which is evermore repeating its own deepest experiences. The distance between man and God, the earth of man's life and the heaven of God's unclouded presence, man's actual ignorance and feverish care and God's perfect knowledge and calm power,—this space has always challenged every human faculty, and so the life of man has taxed its powers to bridge the immense void.

The picture given to us by this ancient page, the building of the Tower of Babel, is only one intimation of that perpetual effort which man has made to work up from the earth into the presence of the divine in heaven. There has always been something pathetic and dramatic, if not entirely heroic, about these labors of man or Titan to invade the dwelling-place of the Infinite and assert the rightfulness of man's presence there. It has seemed very great to him to peer into the secrets of the Absolute from the height of some Babel-tower, or, Prometheus-like, to steal from the hand of Infinite Wisdom its secret.

These brilliant enterprises appeal especially to our out-reaching and self-asserting time. The poem of

Prometheus is to the nineteenth century what it is, in all its reminiscent music and fresh significance, because our own time, so richly gifted by treasures and forces of nature, feels that it has the right to the precincts and secret of infinite being, and for the reason that it has learned to love them so, and that there is no distance between man and God which human nature may not span in some sublime effort to reach Him. One has only to study the geography of the human soul in its present condition, and mark the history which it is making for itself, by obeying its own aspirations and yearnings, to understand how inevitably our age finds a heroic quality in that legend from far away.

And so, the Plain of Shinar may lie here or there in the Orient; Babel may have been the capital of the Babylonian empire or that of some other land; fragments which attest the vulgar magnificence of a city covering a hundred square miles may have their fascinating tale to tell, or they may all be silent as to the existence of a tower which reached toward heaven;—nevertheless, wherever a human soul lives, and whenever that soul is unwon to its divine destiny by that Spirit which spoke out of heaven to earth at Pentecost, Babels will arise upon every realm of its life, and there will be that confusion of tongues which is the consequence of devotion to an inadequate and uncommanding ideal.

It is this fact which furnishes a most suggestive contrast, as we pass to the second picture. Separated as this event is from the first by thousands of years, nowhere else save here, at Pentecost, do we see just

why the whole system of Babel-building is the history of the most brilliant failure within which man has ever been concerned. In no other light than the light of Pentecost, however, can we understand the pre-existing spiritual condition—that poverty of soul which promises to honest but mistaken effort nothing but defeat. That condition of soul is described in the words of the old story of Babel-building: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." Fear rules all minds unruled from above. In those moments when man has missed the truth that all his real life is to be lived from above downward before it may manifest itself as worthy life, from beneath upward, when he sees not that the secrets of his earth are to be revealed out of the heavens above him—then he has been afraid of the great broad world in which he finds himself. Lost to an ideal which commands him, he fears to lose himself. He has nothing greater than himself to live with and for and upon, and he is affrighted at being separated from his kind, even if all other men be as deficient as he. This is the centripetal force which is now gathering the weak into crowded cities. The opposite is the centrifugal force which moves the strong into the suburbs and large country. Humanity without supreme ideas and sentiments which make the earth a precious opportunity for their realization—humanity unvested by that life which is larger and diviner than its own, unwon by that mystery which over-arches its knowledge with the conceptions and aims that include its world, is indeed a pitiful orphan, and is sure to become a panic-

stricken exile. Nothing does he dread so much as solitude. It is not strange that, in such moments of spiritual dissonance, when the soul of man knows nothing of the harmony of the universe, when each man and his earth hear nothing but their own ambitious melody, he should seek to rally himself and bind the children of his hope about something that should at least point heavenward. He must have something to lean up against.

This method of ridding himself of his fear of the life problem,—a problem which is as broad as a man's universe—is very human. It wrote a tragic history before Jesus was born. The last great gift of pagan Rome to the world was a Cæsar, her characteristic man, the man up through whose personality and power Roman thought and feeling climbed, as in a tower, toward the infinite, until, in that desperate but blind effort to bridge the distance between the human and the divine, it called Cæsar "God." Apotheosis was the logical result, in men's minds, of an effort at civilization unfed by the Highest. It could end in nothing else than making a man into a god, and it was, in this way, through its very failure, a testimony to the fact that God must speak in and through the Incarnation. History shows man adoring either an Apotheosis or an Incarnation. Babel, with its failure to unify humanity around a visible and man-conceived institution, was the hint that somewhere in God's universe man would come to God, or, rather God would come to man in a Pentecost. Humanity could be unified, not by any self-coercion or external resolve which embodies itself in

an institution, but by the power of the Spirit. This is the glad significance of Pentecost, that here at length a disorganized and self-dividing humanity comes to be reorganized and forever spiritualized into a divine unity.

The tendency of the human soul in all its moments of paganism is to build an institution from the earth up toward heaven; the gift of Christianity was the revelation of a Person who was to make humanity His perpetual institution,—God in Christ, in whom God came from heaven down to earth in the Incarnation.

The desire of the men of Shinar to "make a name, lest they might be scattered," is also the ancient expression of that defiant egotism which is at root always godless. It is self-consciousness when it passes into egotism. Egotism is atheism. On the other hand, the meeting of those Galileans in the upper room on the day of Pentecost was a triumph of God-consciousness passing into aspiring adoration,—the result of the worship of that Incarnate Self-Sacrifice who had promised that there would come into the world a new Spirit, namely, "The Spirit of comfort and of truth." At Babel there is furnished for all philosophies of human nature and all schemes of society the strongest testimony to the fact that conscious uniformity is the foe of that unconscious unity which operates as the unseen but regnant pattern weaving all facts and forces and men into that divine tapestry called civilization. At Pentecost, while many languages were spoken by many tongues, "they were all of one accord in one place." This profound harmony of Pentecost was

wrought of many melodies and came out of many instruments which were thrilled by a common hope or hushed into melodiousness by a common awe. At Babel all the instruments were similar, but there was no harmonizing and compelling theme worthy to overmaster and include all, and so each player ultimately persisted with his own tune. Babel could furnish only a sad picture of uniformity in a desperate effort to preserve itself. God has always been careless of uniformity; His Holy Spirit is always creative of that which is most precious and fundamental unity. The Infinite Wisdom has depended upon the might of ideas which make their servants citizens of the universe and keep them from the invasions of loneliness wherever they are,—ideas which are the threads of power holding all things in harmony; and these alone create and maintain among the innumerable minds of earth an unvexed and full-chorded unity. The Infinite Love has always relied upon sentiments as deep as the feelings of Jehovah and as far-reaching as His grace, to run from heart to heart, and so to bind, over unmeasured distances, the sons of earth that the whole world and every realm of life shall be the place of His glory. The Infinite Will has calculated upon universal laws which are the laws of love, as the lines along which His purpose travels, so to win men's wills into obedience of them that, wherever men are, however separated in this world or in another world, the one imperial concern of the glory of God and the good of man shall bind them forever.

To realize this vision and governance of God in the life of man is the ministry of the Holy Spirit. Wherever men have recognized this downcoming of God's life manwards, and responded to it, there has been an upper room in which humanity has found a central abiding aspiration and law, and there has been Pentecost. But it is after Calvary, where self dies on the altar of sacrifice.

Uniformity is a thing incidental. Unity is essential and reaches down to the elemental currents of power and hope; it calls upon the resources of unfailing wisdom. Every political, social and ecclesiastical scheme at uniformity, and every effort at consolidating humanity around an ideal lower than God's plans as revealed in Christ, has ended in mental and spiritual dispersion. And that is the only dispersion to be feared by mankind. No nation has ever been able to exist for long which has not fed its ideal life and its aspirations from heaven downward, instead of building its poor aspiration into some useless magnificence that is heavily projected from the earth upward. The confusion of the earlier Babel is no more far-sounding or pathetic than is the confusion of our latest Babel. When souls are in chaos, tongues are strange. Babel is soul-panic. Every Babel begins with an undiscerning cry for uniformity and ends in hopeless confusion. Pentecost begins in superficial confusion and ends in fundamental unity. At Babel, a race huddles together about its self-constituted ideal; at Pentecost, a race is sent everywhither, expelled from any possible aggrega-

tion of self-esteem and self-consumption by a Pentecostal flame, an idealism greater than its dream—a unifying divine vision.

Out from that plain of Shinar probably came Abraham, "the father of them that believe." He could not belong even to the region where life's inspirations came not to man's heart out of the heavens of the ideal, and Abraham's idealism is described in the words: "He went, not knowing whither he went." He was the most practical man of his age, because he was its greatest transcendentalist. He was the initiator of that westward-looking movement which at last reaches the Oriental Cipango of Columbus' dream by going west. It was the dependence which this man placed upon those upper and infinite realms from which he drew the apparently careless sublimity of the stern purpose whose voice he obeyed that led Christ to say of him: "Your father Abraham rejoiced to see my day; he saw it and was glad." Abraham's ante-Babel obedience of the divine above him was the echo of that celestial eloquence whose ultimate utterance on earth was the Divine Incarnation.

When Pentecost came, to remain a perpetual light of all days, it is not strange that it should contrast so strongly with that other day when self-confident humanity was both ambitious and rebellious at Babel. There was the deification of work, and work illumined from on high; at Pentecost was the glorification of musing and receptive and loyal thought. Waiting is more in demand in a universe where God is at work than is even the most industrious doing. Prayer is the

promise of progress. Civilization has found its most practical resources in the idealities above the grime and dust in which it toils. Great is work, but work alone is Babel. Greater is the soul, receiving at Pentecost the inspirations and ideals by which the work of man on earth shall be something worth doing and something more than noisy laboriousness,—where, indeed, it shall be the bringing down out of the sky of truth and love, the city of God, that complete and glorious civilization which shall last forever. Wherever mere work rules and men's bodies and souls are unfed, by a revelation of what man is in God's thought there is an individualizing influence which makes human speech become variant and which tears society into tatters. I may say the same thing that my brother says in his own language, and yet be separated from him by infinite distances; I may say nothing that he says, and what I say may be said in another tongue, but, if our hearts are under the sway of one Spirit of Holiness, we understand each other. A noble thing can be uttered by a Hottentot to an Icelander or a sage in the cloister. In heaven we shall sing, because music is the universal language.

The doing at Babel and the praying at the day of Pentecost are, one the separative and wearisome influence without a grand ideal, and the other the inspiring, unifying influence of life with a worthy ideal.

Let us never be afraid that men will lose their personalities by the unifying power of Christianity. It is only our disease of individualism that we can lose. The ideal and motive of Christianity are so comprehensive,

and each strikes every man's heart at so great a depth, that every human being, under its influence, has an apprehension of the meaning of his own life that insures its development and an appreciation of the value of every other man's life that makes his slightest and truest accent understood.

THE HOME CHURCH AND THE WORKINGMAN.

REV. CHARLES STELZLE, EVANSTON, ILLINOIS.

I NEED hardly remind you of the importance of the industrial problem. Chicago, New York, Colorado—indeed, every section of our country is giving us illustrations of its significance.

The next ten years will witness the greatest labor wars this country has ever seen. With the growing strength of union labor on one side, and the increasing power of the employers' associations on the other, we find that there are forming two great armies, which soon will come into conflict, unless some superhuman power intervenes.

In this conflict the socialists are having a prominent part. They are doing their best to arouse a class spirit among workingmen, in order to make them bitter against their employers, and against the present system of society. During the past few years socialism has made tremendous strides among workingmen. It is to them more than a social system—it is a religion. It has become to thousands of workingmen a substitute for the church. Their literature is written in the language of the people. It abounds in Scripture passages—more Scripture than many a preacher puts into his sermons. The socialists are doing more open-air

preaching than the church has ever attempted. They have their "gospel" wagons and their "gospel" boats, as well.

It has sometimes been said that the workingman is no more indifferent to the church than are the rich. I have simply to answer that the churches in the up-town districts, which are comparatively sparsely settled, and where the workingman does *not* live, are usually well filled, while the few churches in the down-town neighborhoods, where the workingman *does* live, are comparatively empty. Within recent years forty Protestant churches moved out of the district below Twentieth street in New York city, while 300,000 people moved in.

In view of all this, what is the duty of the church?

First, there must be education. The workingman must be educated. He must be shown that the church does not uphold the present social system if it is wrong. That it stands for only so much of it as is in accordance with the principles of Jesus Christ. We must teach him that we are not offering him the Gospel as a sop. That we are offering the same Gospel, with all of its privileges, as well as its obligations, to his employer. To this end labor unions are being visited, conferences are being held with labor leaders and labor editors, and mass meetings for workingmen in halls and shops are being addressed.

The minister needs to be educated along these lines. Arrangements have been made in some of the leading cities whereby ministers are received into central labor organizations as fraternal delegates. This plan is

bringing the delegate into closer touch with the labor movement, and it is resulting in a more cordial relationship between the church and the workingman.

Second, there must be conservative consecration of wealth for larger, better work among workingmen. The average "mission" as a means for reaching workingmen is a failure. The same amount of money put into a home mission church in the city, with which something like a collegiate relationship might be formed, would bring better results. The mission people have become pauperized. There has never been a sense of personal responsibility.

There must be a consecration of personal service. City mission work requires best quality men. It has always been supposed that such a field is simply a training-school for theological students, but it demands the best that God ever gave to any man. The man who does go to the down-town field should be loyally supported.

Consecration on the part of the membership of the church is demanded. The social settlement is drawing away the young people who should be used in the work of the church. Many who cannot teach in the Sunday school or engage in other forms of Christian work might be enlisted for club work, for educational and social work. The city mission field offers the finest opportunity for all kinds of service. Would that someone might start a crusade for a larger, better work for city missions! We have simply been playing with the problem.

Then there must be evangelization. I have no sym-

pathy for any movement that leaves out of the account the Gospel of Jesus Christ, as it is applied to the spiritual needs of men. This, after all, is the greatest need of the workingman, as well as of every other man.

The best way to reach the workingman is to go out after him, through the tent, the gospel wagon, in the shop and on the street corner.

THE GOSPEL.

PROF. A. C. ZENOS, D. D., CHICAGO.

THE Gospel! It is a revelation of God; it is a revelation of glad tidings undiscoverable in other way; it is a revelation from God.

The word evangel, which is used sometimes as a synonym of Gospel (and very properly, because it is in sound and form near the original from which Gospel and all its associates are derived),—the word evangel and all its derivatives are distinctly Christian. Ancient classical paganism has no such terms. Modern heathendom has none. And in Christianity this series of terms signifies that which is the heart, the very essence of its being.

It is true indeed that pagan religions, some of them, are aggressive and missionary in their spirit. But they have their missionary ideas and missionary enterprises not because they have a message of glad tidings to offer humanity. It is not because of this they undertake their missionary enterprises, but it is because of the love of conquest, because of the desire to subjugate the world to the dominion of their own truth. It is only in Christianity that aggressive and missionary zeal springs out of an overflowing fullness of the sense that it possesses a glad message for all men in all ages.

And this is because the message comes to it from above and is not a discovery from beneath, and therein there is a radical and impassable distinction and gulf between Christianity and all other religions—all other religions at least that have their origin apart from the revealed antecedents and revealed content of Christianity (and in making this qualification I have, of course, in mind the spurious and counterfeit forms of revealed religions that we find in such isms as Mohammedanism and Mormonism) and represent man as seeking after God if happily they might feel after Him. These excluded, Christianity is the only religion that lays claim to be a direct revelation from God. Christianity represents God as coming out of Himself, so to speak, into the human race to find His children. In all other religions the effort is from beneath upward; in Christianity the effort is from above downward.

In order to illustrate this peculiar and distinctive character of the Gospel as a revelation from above, let us spend a moment or two in comparing Christianity with the greatest of all pagan religions, Buddhism. We will all recognize at once that there is very much that is common to Christianity in Buddhism. They look in a great many respects alike, and these two religions divide between themselves two-thirds of the human race. And the secret of their power lies very largely in the fact that both of them make use of the personal element in religion. They have set up, or find, or have given unto them a great personality around which men may rally and for which loyalty may be stirred up and by which enthusiasm may be aroused. And both

Christianity and Buddhism make use of the principle of self-sacrifice in the service of others as an essential element.

Buddha is represented by Buddhism as one who gave his life in order that the lot of suffering man might be ameliorated, and both of these religions still further claim to be adapted to all men. But with these points of resemblance the contact of the two religions ceases and the differences begin. The differences will all root in the single fact I have already pointed out, namely, that Christianity claims to be a discovery from above.

Observe with reference to Buddha. The founder of this religion is supposed to have set out on a definite and deliberate investigation. He is represented as born in a palace. He was a great prince; around about him were affluence and luxury. All the conditions were favorable to make him perfectly happy, but these conditions produced no contentment in his heart. Early in his life he began to notice that the world was, after all, not so pleasant and bright as man might wish it to be.

The legend says successively there came to him three personifications, each of which impressed him profoundly with the misery of the world. The first was that of death, second, that of old age, and third, that of disease. And these three personifications haunted him like ghosts in the night time. And his soul was possessed with the determination to find out the cause of these things and the mode of their being eliminated from the world.

His parents noticing that he was spending his time in brooding and in these gloomy thoughts, tried to dissuade him from them. He determined to go out into the world and find the solution of the mystery of evil, and as he came to the place where he was about to go, his parents, so the legend says, to make him content found for him a princess as a wife, and after he was married for about ten years he was comparatively content, and a son was born to him, and still this condition was only temporary. The gloomy thought of death, and old age and disease came to him, and once more he was possessed by the desire to escape from his palace and seek for the solution of this question.

He made up his mind he would become a hermit and in contact with the misery of the world he would find out the secret of all the misery and evil. And he set a time for his flight. But just before his flight he went to take a farewell look at his wife and child. And to show how hard it was for him to undertake the search for the solution, the legend relates this pathetic incident. As he entered the chamber where his wife and child lay asleep, he saw his wife's hand was on the face of the child, and an intense hunger for a last glimpse of the child's face possessed his heart. But he said to himself, "If I take her hand off that face, she will wake up and how can I escape? I will not see my son now. Perhaps some later day when the fire of these passions have been extinguished from my heart, I may look upon his face again." And so he took his flight.

On the way he was tempted. The devil came to him

and said, "Where are you going? What are you going to do? You are foolish. These thoughts are vain. There is no solution to the problem. Go back to your home. Be a good son; be a good husband; be a good father. You are a great prince. You may be a great conqueror and king. Go back." But he resisted, and for years he had the garb of the hermit upon him and with his bowl he went about begging for his food. He came in close touch with the three elements of misery that had haunted him, and yet the solution of his problem came not. If the allopathic dose of affluence and luxury had not helped him to the solution of it, the homeopathic dose of poverty and want was just as vain. And in despair he abandoned the hermit's life.

There is just one more course left open to him—introspection. At home he found no solution, abroad he found no solution. He resolved to look into himself. According to the legend forty-nine days he sat under a tree looking into himself, thinking, thinking, thinking, until finally he saw the light, and the light was within himself. It was a discovery through pain and suffering and self-denial, a discovery that cost untold agony to that soul, a discovery that cost untold agony to many souls, but none attained to it except one.

Contrast with this method of attaining the solution by Buddha the method presented in the Gospel. It is a free gift of God. From the very moment when sin entered into the world according to the representation of the Gospel the promises also came. No time elapsed between the curse and the promise of salvation, as if

God was intending to say to the human race, "You shall not, in spite of your decided and deliberate turning from Me, you shall not be left without the light that will bring you back to Me. My heart is too full of love for you. I will not allow you for a moment to be without the guidance of My hand, if mayhap you may want to be guided by Me to your proper place in My home." As through the ages from Enoch and Noah and Abraham, again the same voice of God speaks that man might not forget He was always ready to receive them back from disobedience and sin. And after Abraham down to the prophets and finally in the days of our blessed Savior, when the Gospel was embodied in His life and teaching and death. This is the contrast. "God who hath in sundry times and diverse manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." This is the first contrast between the two religions.

Observe as to the content of the Gospel and the content of pagan religions a similar contrast. When Buddha found the light, what did he find? Did he find God? He did not find a father waiting to relieve his children of their want and misery. What did he find? I say he did not find God. Some authorities tell us Buddhism is atheistic, and other authorities looking at Buddhism among its numerous votaries say these have stated forms of worship, somehow they think of some personality beyond and above and invisible and offer allegiance and homage to this personality. I say some

authorities in view of these facts assert Buddhism is essentially theistic, that it has a God.

What then did Buddha discover? He discovered a law. The light which he saw within himself was the law of causation, and the law of causation as applied to moral and religious affairs, everything in the world. The question was, How shall we be rid of suffering? What makes suffering? What Buddha saw in the light was that suffering and light are inexorably associated with one another. In order to be rid of evil, you must be rid of life, but you must be rid of life through death, for that in itself is evil. Life and existence are not the same thing. In order to be rid of evil you must be rid of life, but it will not do to commit suicide, for that will plunge you in the sin of self-murder into a new life, and in that new life you will simply suffer the consequences of your crime. What then? Be rid of life through the hateful path, that is to say, be honest and just, be compassionate and kind, be chaste and true, hate iniquity and love righteousness. Set out upon this hateful path, and it may take long ages and many reincarnations, but ultimately you will attain to mere existence. You will be rid of life, you will be rid of death, you will be rid of disease and old age. This is the law. It is an inexorable law. It is a law in the sense that He who has made it cannot make exceptions to it. Exceptions cannot be admitted. Just as sure as sin is committed, its consequences come, and with its consequences life and death and old age.

We find in this law the solution of every form and variety of suffering. A Brahmin was born blind. The question arose why he was born blind, the same question as we find in the ninth chapter of the Gospel of John asked concerning the blind man in that chapter. Why should he be born blind? It is because in a previous existence he had committed the crime of blinding another person, and was doomed because of this crime to five hundred reincarnations, in every one of which he should have no eyes.

A Brahmin priest was about to sacrifice a goat, and the goat was endowed with the power of speech for a minute in order to reveal the fact that he himself had been a Brahmin priest and for sacrificing a goat he had been condemned in thirty-five reincarnations to be a goat and sacrificed in this way.

These are trite and commonplace illustrations of the way in which Buddha applies this law of inevitable cause and effect. Contrast with this content of pagan religion the content of Christianity of the cross of Jesus Christ. You have sinned, but your sin may not stand eternally between you and your blessedness, for your heavenly Father loves you and has opened a way of access to Himself in spite of sin. "Though your sins be as scarlet, they shall be as white as snow."

With Buddhism it is the intellect, the reason, the mind pure and simple. In Christianity it is the heart. In Buddhism religion sinks to the level of a science. It is to be compared to geology and astronomy and history and other sciences. Christianity is a religion in its truest sense, for it is through the heart that the whole

man is affected and transformed. The first word that the Gospel in its complete form brings into the world is "repent," change your attitude completely. But how is that to be done? Not by a mere change of opinion, not by a process of scientific reasoning, but by a change of attitude, of tendency, of feeling, that is, by a change of heart. And faith is that which works this change. It is for this reason the Apostle Paul in his epistles puts faith first. The gospel of Jesus Christ is the power of salvation unto every one that believeth. Believeth! That is, he not simply gives assent to certain intellectual propositions as he might to scientific truth, but with his heart surrenders himself unto the truth that has been revealed to him.

My friends, we have spoken of the Gospel as a revelation from above, let us observe still further that this gospel is a revelation of facts. It is not a revelation of theories. Theories have their place, and a good place, but the Gospel of Jesus Christ is no revelation of theories. It is no revelation of conjecture, no revelation of fancies or ideals. Ideals are good, very good, but it is not ideals we receive from God as a revelation, but facts, and facts not such as we may discover through the use of ordinary powers, not such facts as it is unnecessary for God to reveal directly.

We never find throughout the whole range of biblical writing that the idea and the existence of God are made a matter of revelation. From the first verse to the last God is assumed. He is there. No one is supposed to deny His existence.

The fact of sin, essential as it is, is not a matter of

revelation. It is found in all literature, in all history. You want to know sin? Ask the great tragedians of Greek literature and they will tell you of sin. Ask the pages of history written with blood, they will tell you of sin. The Gospel is not a revelation of facts that may be discovered by historical processes of investigation. Sometimes we think of even such a fact as the life of Jesus Christ upon the earth as a part of the Gospel. Let me remind you that the Gospels are called Gospels, not because they give us the facts of the life of Jesus Christ or of the death of Jesus Christ, but because they give us the meaning of those facts, summed up in a higher fact, the fact of the love of God for the sinner and His effort to save him through the death of His own Son. After all, if we were to be asked what is the sum and substance of the Gospel, would we not all agree that it would be found in John 3 : 16? I sum it up in just that single expression. The Gospel is the revelation of the fact of God's love.

Observe still further, the Gospel is the revelation of God as love, but it is also a call to action. A mere revelation would be in itself no Gospel. God's revelation is in order to do something, and His revelation of Himself as love is in order that men may surrender to Him, may make their lives different because He has made this acknowledgement known to them. The first thing then that the Gospel calls for is self-surrender to that which is revealed. The second thing it calls for is the communication of the revelation to every creature. Is it not glad tidings? And who is there that hears tidings that at the same time does not feel the impulse

within himself to communicate the tidings? Is it not glad tidings? Who is there that has joyful news that does not go about immediately to tell the news to others? Is it not glad tidings of personal interest to every creature? Who is there that would neglect such a personal direct message as he knows he has for others and neglect to carry it to them? And is it not finally the glad tidings of interest to all, but also of supreme importance, is it not glad tidings of eternal moment to every creature? Who is there that learns something of utmost importance, yes, of eternal importance, that would not feel within himself the irresistible impulse to communicate it to others?

Then observe still further, this action to which the Gospel calls, in addition to self-surrender and the communication of it, involves also the study and development of it. The Gospel is the revelation of divine facts, but facts are worth nothing unless we apprehend their meaning, and the facts are all of them full of meaning. Much fuller than we can apprehend at a first glance. And this fact of the Gospel is wonderful; the longer we study it the greater depths we find, the more we apprehend it, the more we know of it. We must study it. We must get more and more light upon it. We may see it more and more clearly. We may know it more and more fully.

The sun in the heavens is a fact, and it is always exerting its influence and warmth and imparting life, but look how different our apprehension of its nature and power have been through the ages. In the earliest ages the sun was supposed to be a god. The sun is a

fact, but how much our knowledge of that fact has grown, how much fuller and larger it is today than it was even twenty-five years ago!

The Gospel of God's love is a tremendous fact, but how much fuller and larger the meaning of that fact is today than in past days, and how much fuller it may be in the time to come!

The Gospel is truly the old, old story, but it is also the new, new song, as fresh and as full of power and irresistible in its influence.

THE GREATEST WORK IN THE WORLD.

WILLIAM PHILLIPS HALL, NEW YORK CITY.

"BRETHREN, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5: 19-20.)

Some one inquired of the celebrated Dr. Lyman Beecher (that greatest of Beechers), saying: "Doctor, you have preached a long time and you have seen a great many things, what do you consider the main thing in life?" And that noble old hero of the Christian faith, with eyes flashing with the Christly fire of divine enthusiasm, replied: "It isn't theology, it isn't controversy, it is saving souls!" And so I declare that the work of saving souls is the greatest work in the world, and that all of those noble men and women who are engaged in that work may be truly known as princes and princesses of the royal family of heaven, because they, in partnership with the blessed Jesus, are carrying out His divine plan and are doing the work that He died to make possible; and may God bless you and every one such here tonight, and grant that in the few moments that we linger together in consideration of this burning theme, our hearts may be fanned with new fire of divine enthusiasm in this calling; that we

may go forth determined to be more widely and effectively used in the salvation of souls than ever before. Engaged in the work of saving souls, as Proverbs 11:30 states, is the evidence of true wisdom. "He that winneth souls is wise."

Some one has said that "Wisdom is a choice of the best end and a selection of the most appropriate means for obtaining that end." He is not the wisest man who has accumulated the greatest wealth and the greatest number of earthly things, but he who knows the will of God and does it; and it is certainly God's will that all men should come to repentance. It is the supreme mission of Jesus Christ to seek and to save the lost (Luke 19:10). He said that if His children would follow Him He would make them fishers of men. If a man follows in the footsteps of Jesus Christ, and fully surrenders the purpose of his life to Him, then that man will have saving influence over the hearts and lives of others. When I meet a man or a woman who has no such saving influence over the lives of others, I immediately ask myself the question, "Is that man or that woman in harmony with Jesus Christ? If so, why have they not influence under God for the salvation of the souls of the lost?"

William E. Gladstone said (talking about the questions of the day): "There is but one question, and that is the will of God. And that settles all other questions." God's people must proclaim the Word of God. You cannot shut it up and expect it to do its work, you have got to advertise it. The best thing on earth today is worth but little unless you advertise it.

We've got the grandest proposition in the world, let's push it along for all its worth, and may the blessing of God be with us as we engage in the holy enterprise.

How can the unsaved hear without a preacher? Moses said: "Would to God that all the people were prophets, and that the Lord would put His Spirit upon them!" May the laymen feel called to engage in this most holy of callings, and may they feel that God is calling them to a definite work for the salvation of the lost, for it is by them that the work of soul-saving should be done. God's plan and purpose is that all of His children should engage in this greatest of all work in the world. John 20:21 undoubtedly applies to all Christians. A. T. Pierson says, "He that has no passion to convert needs conversion." Oh, that we might all measure ourselves by that statement! If you, my friend, member of the church of Jesus Christ, have no passion to convert your fellow creatures to Jesus Christ, you yourself need conversion. God calls you to engage in this work.

The preparation required for the successful accomplishment of the greatest work in the world lies in being right in all things in heart and life. There is no use under heaven in our attempting to go into God's work expecting blessing and success, unless we are right with Him. That is the first thing. Get right, go right and do right, and the blessing of God will be upon you. But, alas, for those who would try to straighten out the lives of others when their own lives are so crooked.

While conducting a service on Round Top, at Win-

ona, speaking on this subject, I insisted upon the necessity of rightness of life with God and rightness with one's fellow man in order to successful employment in God's service. Little did I know how God sent that message like a triphammer into the heart of a young man who for many years was engaged in Christian work in one of the eastern cities, and was prominently and publicly identified with one of the greatest Christian movements of the day.

Listening to that address, he turned to his wife (as I afterwards learned) and said:

"Wife, God has given me a message here tonight. Mr. Hall says that no man has a right to try to get others right unless he is right himself."

And as he went down the hill he said, to her utter amazement:

"Wife, your husband is a thief. I am a member of the church in good standing, and a leader in Christian work, and here I am striving to do God's service when I am a thief."

She thought that he had gone crazy. But to make a long story short, it is only necessary for me to say that through the convicting power of the Holy Spirit he was led to go to his employers, whom he had robbed of $7,000 and say:

"Gentlemen, I have come to take my medicine. I deserve it. I deserve to go to the penitentiary."

His little wife stood by his side, gave up her home, her jewelry, many of the gifts of childhood days from loving hands now in the grave, and stood by him. God bless these Christian wives!

The employer listened, then said, "Go down to the City of New York, and if you can secure employment we would be willing to hold off the prosecution of this case." The matter had been brought to my attention by a man who said: "I have known that man for years and had no idea but what he was straight, but I will do the best I can to get him employment with some large corporation."

This was several years ago. He has been advanced from position to position. His employers finally accepted a settlement from him and now he is free from the danger of the penitentiary and free before God, and God made good His Word. Friends, we need to get right.

Oh, but some of you say, "Mr. Hall, I haven't stolen anything from anybody!" I believe many of us are the greatest thieves in the universe, because we have stolen our very lives from God, and have refused to give up what belongs to Him. We refuse to surrender all, that we may be used in His service. Let us surrender it all to Him this night. Let us give up our lives, our sins, and with open heart and open arms may we receive with joy in our souls the incoming floods of God's saving grace.

Mr. Moody tells us of a father with five sons. He had tried to influence his sons in different ways, but he had never gone to them and talked with them as a father ought to do. There are lots of fathers today who are doing that very thing. You have never gone straight to your children and talked to them about accepting Jesus. At last he was brought into an evan-

gelistic service, and under the preaching of the evangelist was led to see his evil ways and was led to go to his sons and tell them that he was only a hypocrite; and even though he had been a pillar in the church for years, he was nothing more nor less than a hypocrite, and asked his boys to forgive him, and one after another of the five boys yielded themselves to Jesus Christ.

Some years ago I went to a New England town where they had been praying for a revival for ten years, and the minister came to me and said, "I hope the fire will start burning." The next Sunday I preached from the text, "The time is come for judgment to begin at the house of God." I said: "It seems to me that if you friends got wholly right with God God would grant you that for which you seek." I said at the close of the service: "How many in this audience will give testimony that they are willing to give up everything that stands between them and God that they may be wholly right in God's sight, and that He may be able to use them in His service?" Eight women stood. God bless the women! Last at the cross and first at the tomb. As these eight women stood up I said, "God bless you women!" And there was not a man in that audience who was willing to get up. And I got down on my knees and said: "O God, give us conviction of sin here tonight!" And we waited on our knees and finally the minister got up and said: "I want to stand here tonight and say that I am the guilty man. I am the one who has prevented the revival. I want to say that I have been worldly. I have

been negligent of the spiritual interest of my parishioners. I want to say that I have not been instant in season and out of season in the ministry of the Word in the grace of Jesus Christ." And he said a lot of other things that I need not repeat in this presence. And he said: "I want you to forgive me." There were sobs and tears all over that church. After a season of prayer I went home and my wife said to me, "I am afraid you have been pretty severe with them tonight." I said, "Wait."

On Wednesday morning the minister met me and held out his hand and said, "Praise God, the revival has come! Six people were converted last night." I praised God from whom all blessings flow. They received one hundred into the church. The old church got a new carpet and a new bell, and the first man who was converted contributed $500 toward the expenses. That is the kind of conversion I believe in—the kind that converts the pocketbook as well as the heart. The kind that makes new outside as well as inside. The kind that reaches down into the innermost recesses of the heart.

And we need the infilling of the Holy Ghost, and power for the accomplishment of the greatest work in the world. Oh, dear friends, that's where we all fall down. God uses us a little and we get the idea that we're some great one. We go forth in the confidence of our own strength and we fall. We must have the power of the Holy Ghost. We must have upon us the power of the Most High.

I had an unsatisfactory experience for years and

finally I was brought face to face with the fact that there must be something more in Christianity than I had experienced, or else religion was a very unsatisfactory thing. It reminded me of the colored brother who, when I asked him how he was getting along, said "It seems to me the further I go in dis here way, the worser it gets." This was my condition and position. I felt as if something must happen in my religious life in order that my service for Him might be efficient.

In reading the blessed Book one day I read "Where the Spirit of the Lord is there is liberty." And I wanted the power and liberty. I went up to my room one Sunday afternoon and knelt there for over two hours praying that God would grant me the baptism of the Holy Ghost. I expected some sort of an electrical discharge but did not get it. It was fortunate for me that I did not. God doesn't deal with all men alike. I got up from my knees. I felt no different and I said "there is nothing in this."

I ate my supper, went to my room, and these promises came to my mind: "Whatsoever ye shall ask in faith, believing ye shall receive it, and ye already have it." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." I said "Oh, my God, though Thou slay me, yet will I trust Thee. I will rest on Thy Word."

I went down street with a strange feeling in my soul, into a meeting of young people. As I entered that place it seemed as if the windows of heaven were opened on my soul and there came an overwhelming desire to witness to those young people to the fact of

my salvation, and I went down and said "May I speak?" And the minister said "Certainly." And the power of the Most High came down upon that audience, and when I gave the invitation there was power there and over twenty yielded to Christ. That's what we have all got to come to. We need a constant renewing of the spirit and a new infilling of the power of the Most High, as in the history of the early Christian Church. How can we get free unless we know the truth? We need a revival of Bible study. We need to become acquainted with the mind of God through the blessed Word. We need to sit at the feet of such men as Dr. Chapman, Dr. Gray and Dr. Paton. That's what we need. Let us feed on the Bible. Let us have the mind of Christ. Let us absorb this teaching, that we may go forth as strong men to run races and that we may go forth with a message that is God's message, and then our words will be with authority and we will command attention for His sake wherever we go, and His blessing will be in it all.

Some people call me the business men's evangelist. I am the business man evangelist. And I believe that every business man ought to be an evangelist, and I believe that every professional man ought to be an evangelist, and every father, every mother, every sister, every brother, every daughter and every son in all the church of God ought to be an evangelist. Years ago this call came to me. Years ago there came to my heart a conviction that the world then lay in wickedness and sin and evil, and that God had given it to me, a humble instrument in His hands, to do my part in

this great work. I went forth. I have spent hundreds of Sundays and week days, and it is only by the providence of God that I have been enabled to do this, because He provides the means. In this service I have found the most supreme satisfaction. In this glorious work I have found the most delightful enjoyment, and in this most magnificent engagement in partnership with Jesus Christ have realized more fully the right and power of the Holy Ghost in my poor heart and life.

When a lad fifteen years of age, after listening to a sermon by a dear man of God, the invitation was given to those who wanted to seek Christ to go down to the front. I went down the aisle with a heart burdened for the lost. I saw a handsome fellow sobbing as if his heart would break. I put my hand on his shoulder and said to him:

"Will you go forward?"

"No, I do not care to come now," he said.

"Why not?"

"I promised mother some years ago that I would be a Christian, yet I felt at that time I would have to give all of my time to Christian work."

"My brother," I said, "you ought to heed that call."

We got down upon our knees and at last he grasped this blessed Jesus and then he turned to me and said:

"What shall I do? I have got to go to work for God."

That man was Alfred Ingham. He became secretary of the Y. M. C. A. and labored there for some time with success and blessing. After a time his health broke down. He went to South Carolina and then to

California, and one day he stepped from the sands of California to the golden streets of heaven. Alfred Ingham had gone home.

One day my dear friend, Arthur J. Smith, came into my office and said: "Didn't you lead Alfred Ingham to Christ?" I said: "I did when I was a boy fifteen years of age." "Well, he led me to Christ." Oh, how my heart swelled up with joy! How God has used Brother Smith. I remember when he was a little fellow in New England, and I remember how God has blessed him in his service. And if God can use a fifteen year old boy to win souls for Him, He can use every one of us. I say, dear Christian friends, "Go thou and do likewise."

"The tongue of a seraph, silent long,
Will lose the key of the heavenly song;
And wings that have soared from height to height,
Unused, surrender the power of flight.

"The eye that weeps for another's woe
Sees brighter heavens above it glow;
And they who listen to human cries
Hear deeper music in Paradise.

"O'er stormy seas and sorrowing lands
We bear the balm of ministering hands,
And find in paths of service trod
The open doors to the heart of God."

UNITED EFFORT IN REVIVALS.

REV. M. B. WILLIAMS.

THERE are two subjects which are often discussed, always prophesied as imminent by some, even to setting the time and season, and as constantly ridiculed by others. They are the second coming of Christ and the coming of a "world-wide revival."

Somebody is going to guess right sometime if they keep on guessing. The evangelistic tour of Torrey and Alexander is probably the nearest approach to such a revival that the world has ever seen. No work of the past century is comparable to it, and certainly the century just closed was the century of evangelism beside which no other is worthy of mention since the first. The gathering of nearly 8,000 into the churches of Melbourne, Australia, during those brief days, is more like myth and legend than actual history, yet it seems to have become history. And the many other cities in which this was duplicated in proportion to size and preparation proved that it was not a mere sporadic instance due to the unexampled and fortuitous concurrence of favorable circumstances, but that these harbingers of the revival day, for which every truly prayerful one has longed and prayed for, before and since Habakkuk's time until now, are due to what ought to be well known spiritual laws, which are dependent

upon the fulfilling of certain conditions for their successful operation.

Mr. Torrey gives these five factors on which he lays emphasis:

The power of prayer.

The power of the Bible.

The power of the Holy Spirit.

The power of the blood of Jesus Christ.

The power of personal work.

Now, I would arrange the five conditions as follows: Unity, preparation, prayer, a whole Bible, and personal work.

The world-wide revival will not be a revival of single church effort. Rare indeed is the genuine revival, either in breadth or depth, when carried on by any one church. It is hard enough to secure a great one when everything is propitious. Nothing is more pitiful than the reports in the denominational papers from pastors who are "their own evangelists," or who depend on the help of a brother pastor for their annual Gospel meeting, always refusing union work. Such reports as, "Splendid meeting, six gloriously saved," or, "We have had our meetings assisted by Brother ———; twenty will unite by profession and letters. There was no excitement in our meetings," no, nor is there any at the cemetery between funerals.

Now, while I am not discouraging every church and pastor from working and working continually; and while I rejoice at six souls or one soul brought to the Master, I am talking about how easily we are satisfied, and the fact that "we have held our meeting," as one

pastor said when asked by other pastors to join in a union effort.

"Did you see satisfactory results, though?"

"We hope good was done, we have held our meeting; that must do until next year."

The Spirit of God is distinctively a spirit of unity. The prayer of Christ, which most perfectly represented his attitude toward His church, and his work for them, is summed up in the words, "That they may be one." The wish of Paul, the only thing that he ever said would fill his joy full, was that you should strive together for the faith of the Gospel.

Yet in the face of all this and much more, it is a common thing to hear a little narrow pastor say, "I don't believe in union meetings." His unbelief in them is the greatest stronghold of the skeptic in his attacks on the church. He says, "You have no interest in anything that does not tend to build up your denomination and particularly your charge, therefore there is nothing in it but selfishness." Too often he speaks the truth. A revival is of little permanent value unless it raises considerably the moral and spiritual status of an entire community, inside and outside of all the churches. The revival that leaves cards and dances, drinking and licentiousness as before is not worthy the name.

This is virtually impossible save in a union effort; as the results, where they seem good, do not last, as the churches unaffected will nearly always bring the one which has been revived right back to their level. "The work is great and large, and we are separated upon the wall, one far from another; in what place therefore you

hear the sound of the trumpet, resort ye thither unto us." And then by this union effort notice what follows: "Our God shall fight for us." (Neh. 4: 19, 20.)

I have often thought when I have seen the narrowness, the jealousies, the petty strifes and backbitings among churches, "Well, the devil is fighting for you; he won't ask for any better success for his kingdom than that you keep this thing up."

I doubt if denominationalism will ever be blotted out this side of the millennium, but its worst features may be eliminated; and as we are approaching nearer to each other doctrinally, so are we approaching in fellowship. But there is much ground to occupy yet before we shall have reached the consummation so much to be desired. The meetings of Torrey and Alexander were all union meetings, and no such results could have been secured otherwise. In fact, the tour would hardly have attracted passing notice, had it been made under denominational auspices. As it is, no such work has ever attracted so much attention, or has been commented upon so much by both secular and religious press in the world's history.

No amount of prayer or dependence upon the Holy Spirit, or sound orthodoxy, will atone for failure in preparation. Pastors must make the great meeting first in their work. To put it aside for other things means the failure of the campaign. Time and again, when I have heard conscientious pastors speak doubtfully of the value of great union efforts, because of unfortunate experiments, I have questioned closely and usually found one of two causes for failure; either an

inexperienced evangelist for leader or failure in preparation. When no sacrifice is made on the part of the church, perhaps still attempting to continue her regular services in the midst of the other efforts, unwilling to break out of her old ruts, great success is impossible.

Organization should be thorough. The best men should be used on committees and made to feel that they must do the work. Pastors do not usually make the best committeemen, but we often have to use them for lack of others. Let the advertising be done as a very successful man of affairs would manage his business, and see what it will do.

I have worked in communities where there wasn't enough consecrated, sensible, successful manhood in the entire town to form one committee. So often the men of the churches are utterly without any sense of responsibility. The church to them means little service to God, means go to church when they feel like it. Such men do not need good preaching so much as training. It is not easy to train *them,* but what of the new generation coming on? If pastors were teachers and trainers instead of just preachers they could change conditions, but usually when one finds himself in this kind of a community he either becomes like the rest or makes a change as soon as possible.

Mere organization, prayerless machinery, amounts to but little for spiritual ends. And while secret individual prayer is indispensable, a large part of the organizing should be organizing for prayer and Bible study. If the cottage prayer meetings are large and

spiritual, I know we are going to have a great meeting in that city. When the reverse is true, I know if we are to have a victory it must take much longer, and the rotting foundations must be dug away and new ones put in. When people say they don't believe in fasting, I know God doesn't believe much in them. They have not only spurned one of the most effective means of grace, but are responsible for many a failure.

Time and time again an effort that has seemingly failed is saved by setting apart a day for prayer and fasting, and I always notice that the real power of that day is in proportion as we can get people to both fast and pray. "This kind goeth not forth save by prayer *and* fasting." A truly prayerful person is an expectant person and, if he prays scripturally, is a servant always being sent to answer his own prayers.

"Pa, can anybody 'cept God answer prayer?" asked a little boy one morning after family worship.

"Of course not, my son."

"I bet I could," said the boy.

"What do you mean? You don't talk sense," said the father.

"Well, if you will let me take your pocket book, I'll answer that one you made for our poor cousin, anyway."

It is a good deal cheaper to pray for a poor relative than it is to open up our purse. It is a good deal easier to pray for a revival than it is to go to work, at no matter what cost, in order to get it. Midnights of prayer bring noondays of victory, and the lonely, dark,

hours of waiting but prepare us for the blessing when it comes, but we should never hinder its coming by any unreadiness to pray for it.

No matter how much prayer or how thorough the preparation, if the evangelist is untrue to the word of God the effort will fail. And if parties in the union are continually picking at his orthodoxy or making light of his old fashioned devotion to the cardinal truths of scripture and the doctrine of its inspiration, the meeting will be badly discounted.

Such doctrines as man's utter helplessness apart from God, the awfulness of sin, the penalties of a broken law, physical, moral, and spiritual; the power and efficacy of the blood of Christ, the unction and filling with the Spirit and the call of every child of God to be a "fisher of men" are cardinal. All other doctrines of scripture radiate from these; thoroughly preached they will lead naturally into the others. It would have been absolutely impossible for a universalist, a unitarian, or a so called higher critic, with all the preparation, all the various accessories and Mr. Alexander for a singer, to have had Mr. Torrey's success, even with Mr. Torrey's intellect and other preparation; neither could any man with the slight knowledge of the Bible possessed by the average preacher have had it. It was a revival strictly based on the unemasculated Word of God, handled by a man who knows it from cover to cover; a teacher as well as an evangelist; one who can probably quote more passages, giving chapter and verse, making no mistake in the quotations, than any man in this nation; and who believes it all the

Word of God. But the higher critics will probably learn nothing from all this. Egyptian archæology, the Palestine Exploration Fund, and all the discoveries in Assyria and Babylonia have failed to teach them anything, so why should we hope they may learn anything from this!

Preaching, like faith, saves the world only in so far as it changes the life. If it does not teach or if the people will not practice its teaching, it fails to save. One of the most important lessons to be learned from preaching is the need and power of personal work. It was this that Christ emphasized more than anything else. It is this that the modern theological seminary neglects more than anything else. What wonder, then, that the pastor, trained for his work in one of those schools, pays little or no attention to it in his ministry. He tithes the mint, anise and cummin of doctrinal distinction with exceeding nicety but almost unconsciously neglects this weightier matter. And that is one of the prime reasons why the pastoral revival is usually a failure or at best but a small success.

Church members who were among the best and most earnest in their churches have said to me on several occasions, "Why, we have never heard such a thing mentioned from our pulpit, either in regular or revival services."

What are the pastors and so-called evangelists thinking about? Have we read the word to so little purpose? Are we, after all, but blind leaders of the blind? "Why stand ye here all the day idle?" "Son, go work today in my Vineyard." "Follow me and I will make

you fishers of men." These words were not spoken to pastors any more than to every man, woman and child who hears His voice. There is no place where one may backslide so easily as in constantly hearing preaching and doing nothing for souls. No study of the Bible is so insipid and profitless as the continual feeding on the Word and never giving out. It is like trying to eat a quail each day of a month. We sicken of it and it does us no good, while there is no study so enjoyable as studying the Word to help another; soul winning crowds us back to our Bibles still more as we see how little we know and how much there is to learn.

The idea of a revival of any great breadth or power just by preaching our sermons is fatuous in the extreme. It cannot be. It must come through personal contact with the sinner on the part of the Christian. So likewise is that socialistic idea by which we are supposed to come in contact with them *simply* to feed their bodies and give them clean clothes.

"You can't preach the Gospel to a man effectually when he has an empty stomach and a dirty shirt," I sometimes hear. "But Christ said 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.'" Give a man a clean heart and he will wash his own shirt. Give him the bread of life and he will find a way to fill his stomach. America's tramps are not followers of Jesus Christ. "I have never seen the righteous forsaken or his seed begging bread."

All help wisely bestowed is good, but the help to the soul is the best; and all other help given, all things con-

sidered, should be means to the great end of winning the soul to Christ. The deadest thing on earth is the dead after-meeting in a revival. The most interesting place on earth is a live revival. I have known sinners many a time to give up the theater and similar things just to get into a live after-meeting service where souls were being converted. And it was not to see any hysterical performance with shrieking and all its accompaniments, though a good honest shout of joy would now and then be heard; it was to be where the most important thing on earth was being done—where souls were deciding for Christ and eternity. The Torrey-Alexander meetings were meetings of personal work. Mr. Alexander told me that a much larger number of men carried their Bibles with them in Australia and Great Britain than in this country, that they were very easy to lead in personal work for the unconverted, and that all these thousands of converts were dealt with personally.

So you see that the beginning of this world-wide movement was a revival in unity, and without unity it could not have been. It was a revival of preparation. No campaign has ever had such careful preparatory work done in advance. It was a revival of prayer. Prayer, we are told, entered into the preparation to a degree that is almost beyond belief. The whole movement and its success might be taken as a direct and marvelous answer to special prayer. It was a Bible revival, by an old fashioned Bible preacher, devoid of all modern tomfoolery, where no apologies were made for the Bible, but instead, men were made to apologize

to it. It was a revival of personal work in great power, and this thought was kept constantly in mind. The number of converts will depend upon the number at work. May we see it spread until all shall know the Lord, from the least to the greatest.

PERSONAL WORK IN REVIVAL EFFORT.

REV. MILFORD H. LYON, WHEATON, ILLINOIS.

IN that great revival at Pentecost which gave birth to the Christian church three human factors were especially evident—prayer, preaching and personal work. This arrangement and plan has never been surpassed. Spiritual laws are just as definite and just as certain as natural laws, and the cause and conditions that produced great blessings then will likewise produce them now.

None will dispute the importance of the first of these factors. A true revival is not simply worked up, it must be prayed down. "More things are wrought by prayer than this world dreams of." In Acts 1:14, "These all continued with one accord in prayer and supplications with the woman, and Mary the mother of Jesus, and with his brethren." In like manner the value of the second of these factors must not be depreciated. God has seen fit by the foolishness of preaching (not the preaching of foolishness) to save them that believe.

In the light of modern homiletics the synopsis of Peter's sermon as recorded in the second chapter of Acts does not seem remarkable. Yet the true test of a sermon as of everything else is its results. I care not if a message be long or short, written or extempora-

neous, does it bear fruit? You do not judge a fisherman's success by the beauty of his boat, the elegance of his rod and reel, or the gracefulness of his cast.

Peter had a message that he believed with his whole heart. It was scriptural, also, and dwelt upon the personal Christ. It was plain, pointed and direct. And best of all it awakened conviction of sin. "Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?"

Yet is it not possible that too large a share of the credit for the results of that all day's meeting has been given to the sermon? Has not this third factor, the personal work, been much overlooked? In that great audience even before the sermon the workers had been speaking to the people in at least fifteen different languages. There were a hundred and twenty disciples that had met together. This would make an average of eight for each language. The result of that day's service was three thousand converts. This would be twenty-five on an average for each worker.

It is scarcely in the range of probability that all this multitude pressed forward for baptism upon the conclusion of Peter's exhortation. I cannot but feel that it must have taken the combined endeavors of that entire company of disciples to reap that glorious harvest. John and James must have gone down to work in that audience. To Andrew and Philip also it was no new experience. For ever since the one had brought Peter and the other had won Nathaniel these two had undoubtedly been active in personal work. I doubt

not that the business man, Matthew, and the wealthy Joseph of Arimathea were dealing with some in a practical way that others might not have been able to reach. Lazarus of Bethany was possibly there witnessing to the power of Christ. And the skeptical Thomas with his new found faith would be leading others out of the labyrinth of doubt. I feel sure that the women, too, if they did not preach, had a large share in the personal work. Mary, who had chosen the good part, would surely hasten to impart to others the lessons she had learned. And I believe Martha forgot her household cares in her earnest pleadings with the daughters of Jerusalem to accept Christ. And, methinks, even the mother of Jesus, herself, found solace for her bitter grief in bearing testimony to hungry, needy souls of the love and power of the divine Son.

Such work on the part of the disciples would not be a substitute for prayer and preaching, it would be supplemental. Prayer and Scripture stocks arsenal and armory with ammunition for the battle against sin. The sermon is the siege guns that batter down defenses and prepare a pathway for the advance. But the personal work is the charge of the infantry that conserves the fruits of the victory. A sermon is firing at long range. It is the hand to hand combat that wins the day. In any audience, large or small, too few apply the message of the preacher to their own lives. But in work of an individual with an individual there is no doubt who is meant. Some of the greatest sermons of Christ were addressed to audiences of one.

In fact, Christianity is a religion of three dimen-

sions. It is a Gospel of a person, to a person, and by a person. In soul winning we are not striving to establish a belief in everything. Never allow yourself to be swerved from the main issue. "He that hath the Son of God hath life." Our Gospel is Christocentric. Christianity is Christ. Likewise it is impossible to build up the kingdom of God en masse. There is no patent process, no easy way. While there is such a thing as social betterment, an improvement of human relationships, yet salvation, we must never forget, is primarily individual. So, also, our Gospel is by a person. It is contagious rather than epidemic. It takes a life to reach a life. It needs the personal equation. It has been wisely said, "You cannot keep the meat in the cellar from spoiling by keeping the salt in the attic." The salt must come in contact with the meat. Gibbon said "the Roman shortened his sword and extended his empire." As Christians we must do the same.

In everything else we see the importance of this personal factor. A home is far preferable to the finest equipped foundling asylum. In education the teacher is of more consequence than the text book. In business, wholesale firms are not content with writing letters, it is the personal solicitation of the salesman that brings the orders. When will we learn the truth of this lesson as applied to spiritual things? From the standpoint of the salvation of souls in a series of meetings I would unhesitatingly prefer to have excellence in personal work rather than in preaching, provided strength in some part of the service had to be dispensed with. I have heard most powerful sermons that seemed

absolutely barren of results. But never yet have I seen earnest, faithful endeavor on the part of consecrated workers night after night, no matter how ordinary the sermon, but that most gratifying results followed. In our own meetings we can tell almost invariably when to expect great ingatherings. They begin at the time when the Christian people throw aside formality and reserve and go forth earnestly inviting the people to accept Christ.

The lack of general and efficient personal work is the weakest spot in modern evangelistic effort. It seems never to enter the mind of the average church member that he has any personal responsibility for the winning of souls. The term religious service is too often a misnomer. Listening to song and prayer and sermon cannot properly be termed on the part of the audience as service; at the most it is instruction and worship. Christian work is more than church attendance and money raising, more than preparing socials and bazaars. These of necessity do not take any spirituality. You can hire a girl for three dollars a week to dish ice cream. Christian service in the true sense is going forth in the spirit of Christ to bring lives to an acknowledgement of and a decision for him. All cannot become famous preachers, but every Christian can become a soul winner. If he has not this purpose, he is recreant to his duty. Just as it is the business of a flouring mill to grind flour, it is the business of the church to convert men. Like a squirrel in its wheel, there is often a great deal of activity in church affairs in these days with too little progress.

One of the leading religious denominations reported scarcely five per cent increase last year. Supposing an insurance company would send out a hundred agents and the whole number would write but a total of five policies in a whole year. The manager would discharge the entire number. We are facing a most solemn truth. It is not only a question of bringing others to salvation; the spiritual future of those who already profess to be Christians, as well, is at stake. Jesus reiterated the warning that "Every branch in me that beareth not fruit he taketh away." Any revival that does not awaken in the hearts of Christian people an earnest desire to do personal work is hardly worthy of the name. If the great spiritual awakening which so many are confidently expecting is to become a reality, we must have a more general and earnest endeavor among Christian people along the line of individual work.

It is surprising how small a proportion of members of our churches have ever seriously attempted this individual work. And it is no less remarkable how many unsaved will testify that they have never been spoken to personally upon this greatest of themes. "Is it because I am so repulsive," said a physician to me not long since, "that my Christian friends have never come to talk with me about my salvation?" Likewise a lawyer told me that he was the son of a minister and had practiced law in that city for twenty-five years, and all that time had been a regular church attendant, yet that was the first time in his life that any one had come to him to speak to him personally about accepting Christ.

Scores of people have expressed themselves to me in a similar manner. No wonder there have been so few conversions and so few accessions to the churches. The secret of the success of the early church was that each member felt a personal responsibility for bringing some one to salvation, and they all went everywhere preaching the word.

And in the next place, individual work is essential for the spiritual development of professed Christians themselves. The Lord might have chosen some other plan for the evangelization of the world. He might have sent the angel Gabriel and the archangel Michael and a host of heavenly beings to have performed this service. But He did not see fit to do so. He wanted His disciples to have the blessing that can come only by personal work. It is not until you endeavor to impart truths to others that you fully grasp them yourself. Personal work creates an appetite for the Scriptures that nothing else can. The Bible becomes a new book as new evidence constantly arises of its power. It will be one of the surprising delights of heaven to find not only the souls directly blessed but also those indirectly blessed by your personal words and influence.

Personal work in revival effort can be naturally divided into two parts, that done inside and that done outside the meetings. As a rule it is not expedient to approach people personally in the services too early in the series. It is apt to drive them away before they get interested. Nothing demands more wisdom than this line of effect. Generally it is best for personal work in the after meetings to begin when the invita-

tions begin from the pulpit. Each one that expresses a desire to begin the Christian life ought to be personally dealt with by some Christian worker before he leaves the building. It is not enough simply to get his name on a card stating that he desires to be a Christian, neither is it enough that he come to the front. This is all right as far as it goes but each should be brought to the definite point of accepting Christ as his personal Lord and Master.

Right here arises one of the great prejudices against evangelistic work. It is a serious thing for a soul to become spiritually awakened. Like throwing a ball on a roof if it does not reach the summit it will roll back again. Then is the opportune time for bringing the person to a definite decision. And when this is done he should be given abundant proof from God's word that he is received as a child of God. So much depends upon a right beginning. If in speaking to a person you are satisfied he has no desire to become a Christian, better not to spend much time with him. Give him one or two plain passages of scripture which will tend to awaken conviction and go to some one else.

The work outside of the meeting can naturally be carried on more extensively. If this is done as it ought to be when the hour for evening service arrives several will report that they have brought some one to decision. It is important in personal work that you be not limited for time. Never deal with two people at the same time. It is very important that you be alone with the person where he will be free from distractions. Often in a service where the time is limited it is wise to make an

appointment for a conversation on the succeeding day. Often it is wise for workers to take one interested to talk with some experienced worker if they feel inadequate to accomplish the work themselves. It is a great inspiration to the leader of the meeting to have several reported at the opening of a service as ready to confess Christ on the first invitation. No pastors or evangelists or gospel singer unaided can conduct a successful evangelistic campaign. It means a great outlay of time and thought and effort on the part of every disciple of Christ.

In our own work we find it helpful to meet the Christian workers for a few minutes at the close of each service throughout the first week for instruction how to do personal work. But more thorough and comprehensive than this is for each pastor to organize a personal workers' training class some time before the meetings are to begin. The ideal plan is to have such a class in every church the year around. On account of the general indifference to this important work it is usually necessary that a pastor make this his theme in several Sunday and mid-week services. He may have to start in with a small membership in this class, adding to it by personal solicitation as opportunity offers. The members of this circle should covenant to speak to at least one unsaved person each week and report the results to the next meeting. It is well to have some textbook as a basis of study. Each session some one difficulty commonly met with should be considered, and passages of scripture selected that will best answer these excuses and meet the need. These

verses should be committed to memory and frequently reviewed. If this plan is followed faithfully and continuously, when the special meetings begin there will be a band of trained workers that will be as much more effective as a disciplined army is superior to a mob.

For an effective personal worker it is essential that he have some knowledge of the scripture. He must know at least a few appropriate passages and know also where they are found. He should have a small Bible or Testament that he can keep constantly with him. He must have a firm faith that the Scripture is indeed the word of God, and not mere human opinion. Do not spend much time stating your own ideas. Impress upon the soul with whom you deal that when we come to the plan of salvation it is not a matter of opinion or argument, it is what God says.

Another essential for effective personal work is tact. Too many have the unhappy faculty of saying the wrong word. They mean well but have a poor way of expressing it. Nowhere is sanctified common sense more necessary. Always keep pleasant. Never argue. It is not our business to support the Scripture. The Scripture will support us. Often, too, the soul most under conviction will be the most exasperating. Not long since in an after meeting I said to a man, "Are you a Christian?" "You mind your own business," he gruffly replied. "I am minding my own business," I answered as kindly as I could. "It is the business of every Christian to invite others to receive Christ." "Go off and leave me alone," he replied. I opened my Bible to Hebrews 2:3 and read it to him, and telling him I

would pray for him, left him. The next night the first one to come to the front was that man.

Courage is especially important in a personal worker. There is no harder work than in dealing with human souls. The adversary will suggest all sorts of excuses to keep you from doing it. The greatest mistake in regard to personal work is not to do it. As Horace Mann's adage says, "We learn to do by doing." Formerly I shared the common opinion that we ought not to speak to a person about the Christian life unless we felt strongly moved to do so. I am now convinced this is an error. The only safe rule to follow is to be "instant in season and out of season." The fear of being rebuffed is a great stumbling block, especially to sensitive souls. In almost fifteen years of personal work, in which time it has been my privilege to speak to thousands of people, I can say that I do not believe I have been unkindly received a dozen times. The unsaved are usually readier to be spoken to than Christian people are to do it.

Another important requirement in a personal worker is a clean life. It is the man behind the word that counts the most. "I cannot hear what you say," said Emerson, "when what you are is speaking so loudly in my ears." It cannot be urged too strongly upon a workers' class that when there is something crooked in one's public or private living, better a thousand times that he refrain from speaking to others.

But in the last place there must be earnestness and a love for souls. A mother is to be pitied who does not like children, and much more a Christian who

has no enthusiasm for soul winning. People can very quickly tell whether you mean business. Earnestness is always attractive. Not until the solemn truth grips the heart that a life away from Christ is lost will any one have the intense earnestness he ought in seeking for that one's salvation. No joy on earth is comparable to the consciousness of having won a soul. Said an aged minister on his death bed to a young pastor who bent over the dying man, "Hurry, my brother, and preach the Gospel!"

As I close, let me give my own testimony. It was personal work that brought me to Jesus. I fear I would have never been won by the pulpit message. It was not until a friend in college asked me to go with him and meet Mr. S. M. Sayford, who has been instrumental in leading so many students to Christ. It was in that upper room after a two hours' talk with that prince of personal workers that I accepted Christ. When I found afterward that Mr. Sayford himself had been won through a traveling salesman, it was an earnest desire of mine to meet that man and thank him for what he indirectly did for me. When I had the pleasure of visiting Mr. Sayford in his home at Newton, Mass., I asked him for the address of that man. "Lyon," said he, "that man God called home three months ago." Over in glory I want to meet him and thank him for what he did for me.

"Will there be any stars in your crown,
When at evening the sun goes down?
When you wake with the blest, in the mansions of rest,
Will there be any stars in your crown?"

THE EVERY-DAY EVANGELIST.

EDWIN H. HUGHES, D. D., GREENCASTLE, INDIANA.

AFTER considerable opportunity to observe the Church of Christ in America I am quite fully persuaded that the Church has ceased to be apostolic so far as the use of one special method of work is concerned.

If any one shall construe what I say here into a stated or implied, a near or remote, direct or hinted, or any other kind of possible opposition to revivals, he will wrong me, he will wrong himself and he will wrong the Church of Christ. When a man takes the ground that it is a good thing occasionally to use the left hand as well as to use the right hand, no one has any cause whatever to say the man is urging an attack on the right hand. Indeed, I do not regard as at all accurate any statement of the case that seems to imply any opposition between a general movement in a community for the work of divine grace and a special movement toward some individual heart for the bringing of that heart to Jesus Christ. There is no contradiction between running and walking. Both are methods of real progress, and yet it may be questioned whether it would not be a very bad thing for a man to get it into his head that running was just the only method by which he could possibly reach his destina-

tion. And that there may be no possible danger of what I shall say being misunderstood, let me say at the outset I believe tremendously in revivals of the historic type, and that I have never allowed a year of my ministry to pass without endeavoring to have a general work of grace in the community. I may add in all modesty that those special efforts have always met with a fair degree of success. And yet after something of a study of the conditions of our own time, I have been fully persuaded the great mistake of the church of the latter part of the nineteenth century and the opening of the twentieth century lies in the attempt to do its work in a public and wholesale manner almost entirely and that if we are to succeed at all in the mighty campaign which we are waging it will be necessary for us to come back to and hold tightly to both forms of biblical evangelism.

A word in reference to my own experience may prove somewhat revealing. I do not remember now a single conversation that took place in the ordinary season of revival work throughout my boyhood. Dying sinners were sometimes led to the Lord, but living sinners for practically eleven months in the year were allowed to pursue their way undisturbed, save for an occasional revival sermon, which nobody seemed to expect to yield any immediate fruit. And in the first years of my ministry (quite a number of years ago), after having held several weeks of special revival services, I simply gave over the expectancy of having any more conversions or accessions to the church through that conference year. When in the early summer of that

year something of a revival broke out in our midst and several persons joined the church, several officials came to me after the service and said, "Never before in our lives did we see anything of this sort at this season of the year."

I was pastor for a summer in one of the towns of Iowa. There were two churches in that town, a Methodist Episcopal and Presbyterian. I was pastor of the Methodist Episcopal. I discovered that in that community the two churches were about equal numerically, and although the admission may seem to be somewhat strange, I was not able to detect that the Methodist people were any more pious than the Presbyterian people. The whole situation made me thoughtful. I took a record of the Methodist church and discovered that save in the most rare instances all the members had been added to that church as the result of special revival effort. I inquired into the history of the Presbyterian church and so far as I could discover they had never had a revival. That was very much of a mistake, of course. The whole situation made me thoughtful. I said, "Here are two churches, one a revival and one not, and they are about equal numerically, and equal spiritually." I discovered the secret of the Presbyterian success in that community to lie in the constant evangelism of the pastor. Every time he saw anybody in his congregation who seemd to be touched with the spirit of interest, that person was immediately followed up and one by one throughout the year men and women were brought to a public confession of Jesus Christ.

Now, I said to myself, "If two men working in this

community, the one using the revival method and the other the individual method, can build churches that are fairly strong, why in the name of common sense is it not a possible thing for one man working in this community to use both these methods with a degree of success?"

I passed from that town to the theological seminary, and immediately after coming into the theological seminary I heard an address by Lyman Abbott on the preaching of Jesus. I don't remember a great deal of that discourse, but I got one point out of it—Jesus was to be my exemplar as a preacher; and Christian worker, and scores of times since that day I have gone to my New Testament to find out how Jesus preached and worked. When I endeavored to discover how Jesus worked in bringing men to Himself, I made what seemed to me a very astonishing observation.

So far as I can see, Jesus in all His public ministry never had anything we would call a distinct revival. He was going to men here and there, preaching to congregations often made up simply of one individual. I think it fair to say the individual method of work with Jesus was predominant, if not exclusive. There were times when He deliberately left the crowd, as at Jericho, and went away to talk with one lone, lost soul.

Now, when you come into the Acts, you find the two methods—Pentecost (and we ought never to remove Pentecost from our Bible or from our method of work), and then it is followed immediately by the statement in the same chapter, "There were added to the church daily such as were in process of being

saved." Then, look at Antioch with its great revival, and on the other hand is the scene of Philip in the desert and the man in the chariot, and Philip joined him and talked over the things of the kingdom and led him to the Lord Jesus Christ. Here we find the two methods walking hand in hand.

When you come into the Epistles, precisely the same thing is true. So far as we know the church at Ephesus did not begin in a revival. Paul worked three years there. The church of Galatia was not born in a distinct revival. Paul was passing through that territory and was taken sick and from his bed he preached the Gospel, and evidently the church was organized. So far as we are able to observe from a study of the Epistles, the great number named in the Pauline letters were not converted in great revivals. Here we find the two methods very plainly revealed in the Bible, and out of the observation of another pastor's work and of later study of the New Testament I came to the conviction that the great thing for the church of Jesus Christ to do today was to have its Pentecost, and then likewise to have its Philips continually in effort for a general revival of divine grace, and to have all the time the effort for a certain revival of divine grace in some individual heart. And so upon that special message I wish to base my words.

I am very sure the evangelists and pastors present will confirm the statement that we have come to a period of very general or severe reaction against revivals. I do not intend to discuss the secret of this reaction, but I make bold to say the reaction is an un-

just reaction, and yet this is precisely the situation in which the church of Jesus Christ finds itself today. And with this reaction upon us, a great many churches are casting about and a great many pastors are facing their work with a great deal of concern. They endeavor to hold revival services and they find very strong obstacles in the way. Moody discovered it, and when he came to Boston the last two times he gave up the idea of having a general revival in that community and began simply to try to increase the members of the church in spiritual faith and power. G. Campbell Morgan seems to have discovered the same thing. Every time I have heard Campbell Morgan speak he has not preached a distinctly revival sermon, but what you would call a distinctly growing sermon to the people who had already allied themselves to Jesus Christ, and so even the evangelists today, very many, recognize the situation precisely as it is. Now, this ought to give us a great deal of concern.

We are living in a complex age. I have not been a pastor very many years, sixteen or seventeen, but I see a vast change in my own work. My first charge was in Iowa, nine miles from a railroad station, post-office or town of any kind. The situation was not complex. Life was simple. The unconverted in that community either had to go to revival meeting in the evening or stay at home. They could take their choice. But in the last eight years I have been working right against hard odds. I was where I was competing with scores of theaters, and clubs and scores of charitable organizations. In the first instance my problem

was this: How to take a congregation that was one-fourth Christian and three-fourths non-Christian, and use the one-fourth Christian so as to get the three-fourths to Christ.

Of course, it is very different when the evangelist comes. He arouses something of curiosity, and the people who are not in the habit of going to church go to hear the stranger, and the evangelist may not always see this problem from the standpoint of the pastor. But the problem is upon us and I do not know of any pastor today that does not feel the stress of it again and again, and we need a method of work that shall tide us over this spirit of reaction and shall bring back to us not a new method, but an old method.

There are very many persons today whom we call gospel hardened. They are not. They are simply method hardened. We sometimes wonder at the very slight effect our public discourses produce on the unconverted in our congregations. But, my friends, if you will go to a man and look him straight in the face and say, "I have come to talk frankly with you of your duty to Jesus Christ," you will be tremendously astonished to see what an immediate effect your words have on that individual soul. While that man has become more or less hardened to certain methods of religious approach, there is another method to which this man has not become hardened. There is, of course, a danger in our revival methods that all revivalists recognize, and in my opinion there is a danger in the method of constant evangelism also. The greatest danger is a man shall mistake a certain thrill of emo-

tion for change of heart under the revival method. In the every day evangelism, the danger is the man shall come too easily and too jauntily into the Christian life. We sometimes say a hand picked fruit is best, but it is just as possible to have a hand picked fruit in a revival as out of a revival. Yet I think I may say as a result of twelve years of experience, much of it spent in the line of individual evangelism, that the very best results I have seen in my ministry have been by dealing with men face to face and talking to them in the home, in the office and in the store concerning their duty to the Lord Jesus Christ.

Now, there is another problem that has something of a solution, I am persuaded, in this method of work. I know it is a delicate problem, that is, the problem of reaching in due proportion the different sexes. I examined very carefully the records of certain churches and I found very few cases indeed where the women did not outnumber the men by at least two to one.

I want to give you some figures taken from my own work. In my revival work in two winters I received into the church forty-eight. Eleven of the forty-eight were men and thirty-seven of the forty-eight were women. In my individual work for those two years I received seventy-five people. Forty of the seventy-five were men, and thirty-five of the seventy-five were women. Now, I do not intend to go into the explanation of those figures. I do not pretend to say they are normal. I only say they are the result of my experience, and I give them to you this morning precisely for what they are worth.

It has always seemed to me in individual evangelism that letter writing ought to be given a large place. We have never yet dedicated as we ought the postal system of this country to the work of Jesus Christ. It is an immense agency in the social life and in the commercial life of this country, but how very many gospel letters ought to be sent out and are not, the most of us know. It has been my privilege to write not simply scores, but hundreds of evangelistic letters distinctly inviting men to Jesus Christ. I am persuaded there is here a vast unemployed agency for advancing the work of our Lord's kingdom. I doubt not for a single moment if the Christian workers that are here today would more and more dedicate their pens to postal evangelism there would be some mighty work done for Jesus Christ in the years to come.

When it comes to the method of first approaching men in this every-day evangelism we have a theme of considerable importance. Men sometimes say we need to banish all religious vocabulary and phrases like "sin" and "salvation" and "saved by grace" and come to Jesus. That these need to be taken out of the religious dictionary. I don't sympathize with that talk. Phrases like "sin" and "salvation" and "saved by grace" and "come to Jesus" ought to abide and will abide as long as the faith of God abides, and yet there are times when it is distinctly better to lose the ordinary terms of religious vocabulary and come to people in a somewhat more gentle way. You enter a man's office and say, "I have come to invite you to come to Jesus," and it may be you are using a phrase beyond

that man's unconverted and unconvicted state of mind. But if you come into the room in a natural manner and say, "You are in the habit of hearing me preach on Sunday, and I have come to have a frank talk with you concerning your duty in reference to your religious life," you will approach him in a way that perhaps suits his state of mind better. I have an excellent precedent for it. I remember Jesus when He approached a man, a somewhat difficult case, said, "Today I must abide at thy house," and invited Himself home to dinner with Zacchaeus. I don't know that that would precisely suit the ideas of some people. It was the way Jesus worked. Over the dinner table He talked of divine grace, and the publican's heart yielded itself to God, and he showed fruit meet for repentance.

On the other hand, when Nicodemus came to Jesus, He talked of the essential thing. The difference between the cases was here. Jesus went after Zacchaeus, whereas Nicodemus came to Jesus. Jesus used the message in either case that was appropriate to the individual. There is nothing in every-day evangelism that will work more against our success than anything which is not perfectly genuine and natural. We ought never to talk of our religious life as if instead of being food it was medicine. We want to do away with the pious tone and talk in a natural way. If you go to the business man and at the outset assume anything that is not perfectly genuine in manner or tone, you are very likely to destroy at once any possibility of doing your subject good.

Two years ago a young man came to me and said he

would like to have a talk with me sometime about the way in which I was working. I invited him to take dinner. "Now," he said, "I want you to give me the secret of your church work." "There is no secret to it," I replied. "Yes, there must be some secret to it," he replied. "You are receiving people into the church every single month, one, two, three, four, seven, and fifteen. Now, there is some secret to it." "No," I said to him, "There is no secret to it. Let me ask you a question. It is now more than six months since your conference year began. How many times in these six months have you gone to some home and rung the door bell and have said, 'I have come to have a frank talk with you about your duty to Jesus Christ?' He said, 'I never do that, I have not done that once.' " There is where the secret lies. Public preaching is an art, and when a man begins public preaching it is not an easy thing. Private preaching is an art, and when one begins it is not easy. I want to say to you deliberately, although I have had some good times in public speaking, I have had times of ecstatic joy in looking into the face of an individual man and talking to him about his duty in reference to Jesus Christ. Let me give you some concrete instances.

I had in my last congregation a man of seventy-eight. He was freight train master on one of the largest railway systems in the east. He had been an attendant on the church of which I was pastor for sixty-five years, ever since he was thirteen years of age. I wrote him a letter, and one evening I went and rang the door bell and said, "I have come to spend part

of the evening with you and talk over the religious life." Well, he did not feel very comfortable and neither did I. But we went into the parlor and sat down. I talked with that man for an hour and a half. Before that time was passed, that man was on his knees in that parlor and yielded himself to Jesus Christ. I said not a word to him with reference to public confession. Now, our prayer meeting was on Friday night, and to my surprise and gratification that old gentleman came to prayer meeting and when the time for testimony came the first man to make a public confession of Jesus Christ was Joe Robinson. Next communion these hands put the water of holy baptism on that man seventy-eight years of age, who had been in the state legislature, and had an important position with one of the great railroads. He said to me rather pathetically, "I have been attending this church for sixty-five years (and I say not to the blame of the pastor) and never before in the sixty-five years has anybody come to me to talk face to face in reference to my duty to Jesus Christ."

The week I left he rode five miles, and took a pocket book and opened it up and took out a letter, and said, "Mr. Hughes, that is the letter you wrote me. I am going to carry it as long as I live."

Now, that can be done. A man may not always meet with success. I said to a young man standing in the vestibule of the church, "Why not here and now give your heart to Jesus Christ?" He thought, and said as we stood there with the roar of conversation about us, "Mr. Hughes, I will do the very best I can, and be just

as true as I can." My friends, he is one of the best workers in a New England church today.

I remember going into the office of a young man, a regular attendant at my church, and sitting down with him in the private office, I said, "I have felt for quite a number of months as though I ought to have a talk with you about your religious duty." And I went on, fearing to give him a chance to speak. Usually, friends, you will have an opportunity to do all the talking. I talked away for five minutes, and finally gave him a chance to speak. He said, "I have wanted to do this thing for months, and I have been hoping that you would come and have a talk with me about it." Right in the office that young man started on a successful Christian career. Now, I believe, my friends, there are literally thousands and hundreds of thousands of people in America today that can be reached in that way and led in an easy and natural manner into the kingdom of Jesus Christ and become splendid followers of our Great Redeemer.

Well, some one will say, Were they converted? There is no more convincing evidence of the fact that we have moved away from that line of personal evangelism so prominent in the life of Jesus Christ and in the lives of the disciples than that whenever we lead anybody into the kingdom in that way, somebody is sure to say, "But was the person converted?" Listen to me. I see a man back yonder hundreds of years ago, standing on the shore of the lake. I see on the lake some young men fishing. He says, "Follow me." They pulled the boat over the blue waves; they left their

nets; they went after him. That was the beginning of the Christian career of John the Evangelist. I know it sounds very easy, very natural. I suspect if some of us had been there we would have said, "I wonder if the man is really converted?" The man who in that easy way pulled the boat over the blue waves finally caught sight of the golden city with jasper walls and the streets of glorious light.

Here is another case. A man is riding along in the desert and another man climbs into the carriage and discovers the man is reading the New Testament. He talks to the man in reference to the way God was leading His people and explains in a very natural way concerning Jesus, and finally he looks up and says, "I believe that; what hinders me to be baptized?" And Philip answers, "Nothing." I know it was very easy and natural. There at the roadside the church had its open door, and without examination by deacons or elders, the man went down and was baptized into the faith of Jesus Christ. And through that open door the eunuch walked. I do not know why scenes of that kind might not well be repeated in our own day.

The truth is the average layman of our times does not have a pulpit, and most of the work of the evangelist has been done in a public fashion. But the twelve went out and so did the seventy, and when they came back they reported to Jesus that even the devils were subject to them. And I declare to you this morning that it is my conviction that every Christian in the necessity of the case ought to be an evangelist and there ought not to be a single man anywhere in all this

great country professing the divine grace who does not carry the message of divine grace to the hearts of his fellow men. Now, if we could turn the lay people of the church out to do constant evangelism, it seems to me more than any other way we could break the fallow ground of the kingdom and bring a wonderful harvest into the granary of the Lord our God.

I remember working on a layman, a business man, who had been a trustee of the church, and when I could go no farther I went to a fellow trustee, and said, "I want you to go and have a talk with him." This man, who had been a member of the general conference, said, "I never did such a thing as that." I said, "It is time you began to do it. Go to him in a natural way, and if your religious life has been a help to you, tell the man so in a perfectly free and natural way and try to get him to accept the Lord." He said, "I don't know how I will get on." He took him off to dinner and had the joy of leading him to Christ. And what a spirit of confidence and courage came to the heart of the layman who in twenty-five years of Christian life had never tried directly to lead anybody to Jesus Christ! That thing ought to be done all over the church. If we had in every local church a nucleus of five or twenty-five persons who were definitely consecrated to the work of every-day evangelism, the kingdom of God would move on this world very speedily indeed.

It is a very hard thing to hold revival meetings. Sometimes I wonder how evangelists stand it month in and month out, year in and year out, with the immense drain on the physical life and on the sympathies.

I do not understand how many of them are able to endure it. But do not let any one suppose this other type is an easy thing. There will be times when you would give $10 if you did not have to ring a door bell, and tell them of their duty to Jesus Christ. There will be times when you would surrender almost everything you had rather than go into the office of the business man and look him square in the face and tell him about his duty to Jesus Christ. Let no man suppose it is a work of ease. There is no harder work in all this world. And if a man is out in the kingdom of God looking for a task that will lay upon his life an immense pressure, let him begin to be an every-day evangelist, not simply a public speaker of divine grace, but a private talker with men regarding the things of God, and he will find the very largest task, and in many cases the severest task he has ever undertaken.

Suppose the ministers should this next year bring one soul per month by way of personal evangelism to Jesus Christ, what would be the effect in the different branches of Methodism? Next year at the rate of one per month, we would add 460,000 to the church of Jesus Christ. Among the Baptists at this rate we would add 426,000 people to the church of Jesus Christ. And if you were to take all the evangelical denominations in this country and presume that their ministers would bring only one person a month by this every-day evangelism, we would add to the church in America by this one method, 1,620,000. Then we would quit wondering why it was the kingdom of

Jesus Christ did not hasten in our day to its glorious consummation.

And if to the 1,600,000 gathered in by every-day evangelism of the ministers and of the laymen of the various churches we should add those brought in by methods of public revivals and in our Sunday Schools, the church would gather in 3,000,000. And before my hair has turned very much grayer the kingdom of the Lord Jesus Christ would have come here and all between these two great oceans we would feel the tides rise higher and higher and the church would become as bright as the sun and as fair as the moon and as terrible as an army with banners. I pray for Pentecost, I pray that the meaning of that great day may never be lost, but I pray also for the coming of the Philip back again who shall talk to the lonely soul as he goes into the uninhabited desert until that soul, it may be, shall look up into the face of the every-day evangelist and say, "What doth hinder me?"

WANTED: REVOLUTION. NOT WANTED: EVOLUTION.

ALEXANDER PATTERSON, D. D.

EVOLUTION is the theory that all we see and are came by natural development from some primeval "fire-mist," or some other primeval form of matter by means of "resident forces" inherent in the "fire-mist." Tyndal thus describes it: "Strip it naked and you stand face to face with the notion that not only the ignoble forms of life, the animalcular and animal life, not only the noble forms of the horse and lion, not only the exquisite mechanism of the human body, but the human mind with its emotions, intellect, will and their phenomena, were all latent in that fiery cloud." Dr. Lyman Abbott thus applies the theory to man: "Evolution is the doctrine that this life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes as was his physical form."

It is true that some of a more evangelical type hold that it was only man's physical form that was descended from the brute and that his spiritual nature was an act of creation. They also hold in addition that God interfered by creation at the origin of matter and of life. All are agreed, however, that man is descended from the brute. This we hold is the vital point. It is a mat-

ter of little consequence, comparatively, how the universe came or how species originated, save as these furnish argument for man's origin.

Now the common man is the jury in this as in all that affects his own interests; before the jury of common sense must this and all theories stand or fall. It is the scientists' part to furnish facts. It is the business of the common man to generalize and pass upon them. The writings upon evolution are voluminous and their facts are not above comprehension. Still more, it is before the judgment of God's Word this theory must stand and receive the verdict. Over sixty such theories have in the last century had such vogue, have lived their brief life and passed into the limbo of rejected and forgotten notions. We reject evolution because it revolutionizes all Christian belief, experience, ethics and work.

1. It is not taught in the Bible; on the contrary, a different and antagonistic account is there given. The two accounts are as follows:

THE BIBLE ACCOUNT.

Gen. 1: 26, 27; 2: 7; V. 2.

"And God said, let us make man in our own image, after our own likeness. .. So God created man in His own image, in the image of God created He him; male and female created He them... And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. .. In the day that God created man, in the

EVOLUTION'S ACCOUNT.

From Darwin's "Descent of Man," p. 372.

"Man is descended from a hairy quadruped furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world. This creature, if the whole structure had been examined by a naturalist, would have been classed among the quadrumana as surely as would the common and still

likeness of God created He him, male and female created He them."

more ancient progenitor of the old world monkeys. The quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this, through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some old fish-like animal. In the dim obscurity of the past we can see that the early progenitor of the vertebrata must have been an aquatic animal provided with oranchiae, with the two sexes united in the same individual."

It will be seen that these two accounts are mutually exclusive. We may accept one or the other but not both. To attempt to reduce the Bible account to myth or legend, parable or allegory or "scenic representation" does not help either the believer or disbeliever. If a parable, why not a parable true to the facts? If a divine revelation, why not a true one? If, as Prof. Dana says, it is true to the latest discoveries of geology, then it must be a revelation, for no one was there to see the events.

Comparing the two accounts we see the wide difference between them. The Bible account is exact, noble, brief and yet comprehensive. The chapter gives names and places, mentions rivers and regions. It agrees with the facts as to man's origin in a small beginning, all of one species, that he came last, that he lived naked in a climate possible to that state, that he began, after his fall, clothed in skins, dwelling in caves without weapons, gradually rising with the invention of

tools and industry to a higher state, building houses and reaching a high state of civilization as seen in the remains of antediluvian man. The region, also in central parts of the habitable globe at the juncture of the continents, also points to the intelligent purpose in his commencement.

It is needless to say, Christ and His apostles as well as all scripture writers refer to the account as true and base their doctrines upon it. Christ makes it the base of his teaching as to marriage (Matt. 19: 5), and Paul his doctrine as to man and sin and grace (Rom. 5).

2. The theory of evolution revolutionizes all evangelical doctrine. Evolution supports atheism. All atheists are enthusiastic evolutionists. Ernst Haeckel says the best definition is "the non-miraculous origin and progress of the universe." Another says, it "bows the Creator out of the universe." It is true many evolutionists are theistic. They admit a creator at the origin of matter, of life and man's spiritual nature. All are agreed, however, in his brute origin. It is not enough, however, to be theistic. The devil is theistic. Besides, as the radical evolutionist says, if they admit God at these points they may as well admit Him all along.

It vitally affects the doctrine as to the nature of man. Nature derived from a brute is one thing, that made in the image of God another. The image of God we are called by Scripture to contemplate is Christ. He is the "express image of his person." It is to this that man is compared in his original constitution; Christ and that shambling brute are far apart.

The nature of sin is changed from a state of guilt to one of mere imperfection. Sin in evolution is only the relic of the animal for which he is not responsible. The consequence of sin and its deserts are radically changed. Man being not responsible for his origin is not responsible for his imperfection derived from the brute. He ought, therefore, not only not to be punished but to be rewarded for having advanced so far and so well. So also the need of man is a different gospel from the atoning work of Christ. All he needs under evolution is further development along the same line as in the past. This of course, affects the gospel preached and the means for man's betterment.

Social and political means, especially change of environment, are wanted rather than any internal change we have called conversion. Of course the future is all changed. The kingdom of heaven is simply an advanced state of what we have now. The believer in evangelical truth will pause before committing himself to a theory that carries him along such a path.

3. The consensus of scholarship is claimed for evolution, and this carries weight to those who cannot examine for themselves. But this claim is not true. There are many scholars who have not committed themselves to evolution. It is said there is not an exact scientist in Great Britain or Europe, one that reduces his results to mathematical conclusions, that advocates evolution. Ernst Haeckel himself, the ablest evolutionary writer since Darwin, mourns the fact that many once with him are now against his theory. Among those who oppose are the late Prof. Rudolph Virchow,

the discoverer of the germ theory. Prof. Paulson of Berlin says, "The doctrines of Haeckel are a disgrace to the philosophy of Germany." Prof. Zookler says, "A mere glance at the history of the theory during the four decades that it has been before the public shows that the beginning of the end is at hand."

4. Evolutionists themselves, with few exceptions, admit the theory is not proven. Prof. Conn says it is beyond proof. Huxley says it must be content to remain among the hypotheses. Dr. Rudolph Schmitt, Myvert, Tyndall, Zahm, Whitney, and many others admit and say repeatedly, it is not demonstrated.

5. The arguments for evolution are many, yet all can be met and have been answered. It may be replied to all that each is disputed by evolutionists themselves, and the war of subsidiary theories of evolution is a merry one and fills libraries. It is strange, however, that if the descent of man from the brute is true, not a single authentic case of the remains of the ape-man or man-ape has ever been found. Haeckel's discovery of the missing link he calls the Pithecanthropus-erectus has been disputed by many of the best scientists of Europe. Prof. Virchow discarded it utterly. It consists of the skull from the eyes upward, a leg bone and a tooth. These are of different individuals found at different places and times. The brain capacity is 60, that of an idiot, and there is no reason it might not be such. Here is a singular fact, the museums are full of all kinds of specimens and the world has been ransacked, yet not one verified specimen has ever been found.

The period of human history is now brought down by geology to between seven and ten thousand years. These periods are named by Prof. Winchell, George Frederick Wright, Dawson, and admitted by many others. The vast periods formerly claimed for man's existence on earth and needed by evolution are now discarded. The ape is found with the same brain capacity down to the ice age, the man with his unchanged to the same period; neither approach each other in this vital and distinctive organ. Prehistoric man, too, has as good a brain as the latest scientist and as good a skeleton also. Savage races are races in decay and not in advancement. All the ancient races are best at their origin. The ancient religions also are best and most true at their beginning. In fact, all the great arguments for evolution prove false on close examination.

6. The demonstration of any theory demands four steps: 1, Facts; 2, Classification; 3, Inferences; 4, Verification. Evolution fails at all points. 1, It does not account for the facts. Countless facts oppose it. As admitted by its advocates, the case has grown more difficult since Darwin's day. 2, In classification there is no agreement. Each evolutionist has his own. Even the definition of a species is not agreed upon. Not a single species has been traced to its supposed evolutionary origin. 3, The inferences are wide of the facts. The writings of the evolutionists are full of suppositions, guesses, conjectures and assumptions. 4, As stated, it is not and can not be verified. It is by no means a universal theory. It fails to account for the

origin of matter, force, life, species, man, Christian experience, Christ.

Here then, is a theory that is opposed by some of the best scientists and is admitted unproven by its own advocates, that has not a single case of actual evolution to present, nor any cause to produce it, that is opposed by countless facts and rests upon conjecture, and this disconnected theory asks us to reject our Bible narratives, to revolutionize our theology, and to change our gospel methods of work at its call and demand! Surely we are warranted in trusting our old gospel still, especially in view of the fact that all that has been accomplished so far on earth for good by Christianity has been accomplished by the conservative view of belief in the Bible, man's sin and guilt, Christ's atonement and regeneration. It is not evolution but revolution man needs.

ECONOMIZING POWER.

FRANK W. GUNSAULUS, D. D., CHICAGO.

IT would be a very strange waste of power, and especially it would be very incongruous in speaking as I shall on economizing power, the power that economizes, if we do not gather into the sails of our thinking the noble inspiration of the address of the previous hour, and so, since I have been sitting here, I have concluded to speak upon this theme this morning rather than upon the one which I brought with me on paper.

"Gather up the fragments that nothing be lost." Let us remember that Jesus' life was a fragment. Let us remember also as Christian workers that at the resurrection of Jesus Christ from the dead the whole gospel of fragments found its basis, its hope, its glory in the grace of God.

If we shall find that the method of Jesus is in itself the revelation of God's method, not only in what Dr. Paton calls the "cosmic process," but in all human life, we shall have found our Master; we shall have found the Lord, and we can look into His face in the solemn, calm places of life and say, "My Lord and my God." That is the purpose of this address this morning.

Jesus must always be looked upon as the apostle of the invisible and the champion of the unseen; very re-

mote and very abstract in comparison with these incarnate and divine flashings of light in the countenance of Jesus Christ; but we must begin where men are, and we must realize as Christian workers, with these divine resources of which we have heard this morning behind us, that men out yonder actually are looking as never before in the history of human life into the unseen; men are looking for the values of the invisible as never before.

Business is actually re-created by the man who can handle the concealed forces and the concealed resources of human life. Mr. Armour told me that the Armour Institute has risen upon the use of wastes. Let us be careful that the work of experiment and invention and science does not outrun the church in its faith in the unseen. If we who are teaching and preaching upon the great problems of life have faith in the invisible God as men have in the unseen forces of chemistry and physics we will realize what a mighty force is behind us.

Jesus was training His disciples for the invisible kingdom. How in harmony with all that God's providence and grace reveal is the character, the method of this Man of Nazareth! Remember you are dealing with Him now simply as an apostle and champion of the unseen. There are no fragments left in all the mighty working of God's universe. From the bottom to the top the Divine Ruler of the universe is saying, "Gather up the fragments that nothing be lost." The whole influence of Jesus is to spiritualize men that they shall come into communion with His Father. God

trained the spiritual faculties of Elijah until his spiritual personality was so receptive, so responsive and refined that he was able to hear "the still small voice." How much greater a man is who can hear the "still small voice." "Enter thou at the strait gate," translated means, "Take heed, take anxiety to enter at the little door." It means to get rid of so much of the physical. It means to gather the fragments that absolutely nothing be lost.

Let us see in this story some great facts. The first is that Christianity is responsible for certain demands and therefore it must meet these demands honestly. Who is responsible for the condition of these poor people? Whom had they followed away out on the hillside? Whose sweet voice led them far from the ordinary supplies of life? Whose influence had taken them away, and away half unconsciously, until His Father's eventide had come down upon them? No one but Jesus Christ. No one but their Master, and that is the tremendous fact today in the presence of which every true Christian worker bows his head and prays unto God that, whatever else he may lose, he may not lose the One who has taken humanity out and away from its ordinary satisfaction and created new demands that must be satisfied. This is the picture of our day. The condition of the mind of these disciples is precisely the condition of the mind of the church too often in our time. "What are these among so many?"

The greater fact is that it is the church, as the body of Jesus Christ, that makes absolutely necessary our furnishing supplies to a hungry world at eventide on

the side of the mountain of human life. We have no business in our preaching to create a great thirst, a yearning after divine things, and stop there. There are two sides to this problem. On the one side these people are saying "I am hungry." Hear the disciples meeting the cry by saying "What are these loaves and fishes among so many?" On the other side is the imperial Christ. Suppose it is the way of God in all this universe to gather up the fragments, is there not an antecedent fact in God's method—and that is to see instead of the visible supplies great unsuspected resources—and are we not to see that this is the manifestation of God, the incarnation of God, as He takes these two ideas together and at once says "Give them to eat"?

The great and instructive fact to you and me is that never until our poor resources come into the hands of the all-regnant Christ is there any power in this universe to meet the necessities that Christianity has created in the hungry humanity gathered on the hillside. How divine He is as He says "Make them to sit down," and instead of saying to the disciples to take these few fishes and these few loaves and distribute them, He took them into His own hands, and He gave them out of His hand again that it might reach the hunger of the people. My brother, is not that the critical thing in your life and in my life that we have not given enough attention to? You are an eloquent man, you are a rich man, you are a man of influence in society; the community in which you live has been actually misled by you. They have been led out

and away from the ordinary satisfactions. If you had never come to town and preached that eloquent sermon, my eloquent brother, they never would have had this great deep, strong aspiration that is really but the beginning of thirst and hunger in the soul. Never for a moment has it occurred to you that you have started a series of necessities that in all honor you must meet, and you have held your eloquence fast in your own hands. You have never dreamed for a moment what a divine thing it is to just give it to Jesus Christ and have it multiplied by infinite power and given back to you that you may feed the multitude. It is a marvel to everybody how such an eloquent man as you can have so little result from his ministry. The amazing thing in our life is that so many talents, so many powers are so fruitless, so arid, so useless. Give the fishes, give the bread into the hands of Jesus Christ. Just try once what it means to let go of your power of speech, to let go of your wealth, and realize that this cosmic process of which Dr. Paton spoke is just God's way of getting at a soul. It is God's method of getting at you and it is God's method through Jesus Christ of taking up into His power your powers and multiplying them all.

I believe that the Lamb was slain from the foundation of the world. I believe that from the very beginning there was the looking toward a cross. I can see nothing in nature, standing week after week as I do in laboratories, that does not mean a cross. Here is human will crossed by divine will. Here is the lower crossed by the higher. It is Christ coming all the way

through until at last by His Cross he rules the world. Put your power into that hand. You say, you have so little, "What are these among so many." You have no idea what is in your life until your powers are given into the hands of Jesus.

Now, what is the philosophy of this economy of power? The fragments are more numerous and larger than the original store. Every man who has really given anything into Jesus' hand has realized that truth. Every man who has surrendered his fishes and his loaves to Christ knows that what is left is more than he ever had. Poor broken life yours is, don't despise it; gather it up, in God's name gather it up. Let no little power dismay us. Let no mighty multitude of necessities frightens us. Christ has led the multitude out there and He will feed them. Let us give Him everything that we have.

"THE PLEASURE OF THE LORD SHALL PROSPER IN HIS HAND."

JOSEPH ODELL, D. D., LONDON, ENGLAND.

I WILL first of all read to you the paragraph of the message. Then I will read the pivot of the application. It may be the pivot will grow into a turn-table large enough to swing us all around toward Jesus Christ for ever. Isaiah 53: 10: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. * * * By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Now, the pivot of that paragraph is this: "When *thou* shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."

There is one person that all the scriptures delight to honor. That person is Jesus Christ. There is one person in this day that society professes to honor. That person is Jesus Christ, and there the similarity ends. In the scriptures everywhere Jesus Christ is honored by conviction. In society today He is honored by compliment, and He does not accept compliments. When Nicodemus, a very wise man, came to Jesus, and came

by night, he began with a compliment: "We know that thou art a teacher come from God, for no man can do the miracles that thou dost, except God be with him." Jesus Christ said, "Sir, ye must be born again"—compliments, away!

Society of today is thought to Christianize itself by these common compliments. In scripture the confessor says Jesus Christ is God, holds him up as Deity, confesses Him as altogether divine. To the polite society in church or out of church, Jesus Christ now largely has become something: neither God nor man, a name, a common influence; sometimes the mere dream of fashion.

It is well that we can come to this Word and find the proper treatment of Jesus Christ. Here in this text is the new style for human life, the higher and better treatment of our Lord. It has been my privilege to spend my life with young men. It has been my joy to see so many of them come into the fellowship of the Lord Jesus. Among these young men I hear again and again the phrase, "That is not good form; that is not class." Young men will have class, they must have the best style, good form. Infinitely higher than this is the true form toward Jesus Christ, to know how to treat your Lord. To know how to properly treat the Lord is class indeed. It is the good form of life. It is the better treatment that will not only command ultimately the higher forms of the world's recognition, but it is the very thing by which we shall be judged in the day of the Lord. We stand there or we fall there according to our treatment of Jesus Christ.

First of all, we are to count Jesus Christ as having really, positively, literally died for us. We are to make Him the great asset, the one complete answer for all the needs of the human soul. His soul was once an offering made for every soul of man. We are to set ourselves four-square upon the literal fact of the substitutional sacrifice of Jesus Christ. He died for me! I count that true. My Lord, my God; He died for me, bankrupt, paupered, beggared forever; nothing to answer, and nothing to give. The official marches in upon me and says, "Where are your assets?" I answer, "Jesus Christ died for me, and stands for me. He signed the deed with His atoning blood, and ever lives to make the payment good." Sin and death and hell come in to make a second claim, but they all retire at mention of His name, and the official receiver says, "I am not only silenced, but I am perfectly satisfied." That is the only creed of justification by faith, and that which you count in your very soul true of your Lord, you may go and confess everywhere; and, confession is not the formal thing that we sometimes try to make it. Confession will be the new birth of our being. We will tell it to the little child sitting upon our knee. We will sing it in our blessing at the table. We will whisper it to our loved ones: "He is my Saviour." We will tell it to the flowers, and speak it to the birds as we go amongst them. As pious Miss Rose wrote:

"I will carve His passion on the bark,
And every forest tree
Shall droop and bear some mystic mark
That Jesus died for me.

"The swains shall wonder as they read
Inscribed through all the grove,
That Heaven itself came down to bleed,
And won a mortal's love."

"When thou shalt make his soul an offering for sin, he shall see his seed," in you He shall see the continuity of His life—"He shall prolong his days, and the pleasure of the Lord shall prosper in his hands." As you thus count your Lord and possess in Him the quality of His life you perpetuate that life. "He shall see his seed and prolong his days." You would not all like to be asked constantly "How old are you?" It is the young that count the most in years, we say. How we love to be young! That is why Jesus Christ is forever the Savior of the young. How old was Jesus Christ when He ascended? When from Olivet's mount He arose, ascended to our Father and to His Father, to our God and to His God? He was thirty-three—the young man's Savior; the young woman's Savior. Just thirty-three. The rose was on His cheek, and the fire was in His eye. He was erect with the life of all the ages, and at that age of thirty-three, with all the freshness of His young manhood, He assumed the Mediatorial office. He reigns in Mediatorial glory, and has never grown a minute older from that time to this, and now He desires that every young man and every young woman on earth shall begin to live that all may have birthdays here. Oh, these birthdays for Christ, and when Jesus counts the days afresh and sees the living seed springing up in the vital forces in the character of men and women who say, "I live the blessed

life for my Lord," in that life are His days prolonged. The only really human sense in which Christ lives on earth now is in that living expression and that living power and that living purpose that is in the very soul of those who profess His name.

More than that, Jesus Christ prolongs His days as we gather other souls to Him. There used to be a phrase: "One convert leads to many." When Christ has changed the heart and molded the life into new grooves, that conversion is, or should be, a pledge of many other conversions, and in that sense, when a man makes Jesus Christ an offering for sin and counts Him as a true personal Savior, He prolongs his days.

Deeper and fuller than that is this living fact that in the ministry of Christ, we as ministers of the Lord Jesus, we as the evangelists of the great cause of Christ, are really responsible to Jesus Christ for the very birth and conversion of others that He may prolong His days amongst men.

There is a grave responsibility resting upon men who take the name of Jesus Christ, whether it be sung, or given in the message of the pulpit. It is the deep, solemn responsibility of carrying the very life element of Jesus Christ to other lives, that currency of the Cross. Oh, my brethren, I would for your sakes and my own this morning that God would give me greater power of interpreting this deeper meaning of the Christ life. There is a travail of soul, a communication with Jesus Christ, where the very current of the Cross comes into the souls of men who wrestle with Christ.

As we are in Jesus Christ, as our souls feel the influence of His presence, as we know the agony of the Garden and the pathos of the Cross, as we know the solemn, deep burden of souls as it can come to the human heart in fellowship with Him, we shall also know the joy of sons and daughters in the Lord. Oh, the pity of a ministry that does not mean the true conversion and the spiritual life to those who hear; and, oh, the weaklings that come into our church life where men have no true, living, vital relation to Jesus Christ, enervated professors of Christ's religion, merely born of sentiment and to be rocked in the cradle of comfort all their days and never making anything out in the Christian life. These are not the converts Jesus Christ intended his servants to have. These are not the children that will be born of the Cross of the Lord Jesus, if we enter into the very passion of that Cross. There is a deep sense of spiritual fatherhood, and I speak as Paul would speak himself when he said: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." In that deep spiritual sense I speak to you and to myself. My brethren, as we live in the fellowship of Jesus we shall have a glorious perpetuity of Christ's life growing up around us in sons and daughters that will be an adornment to the glorious fellowship of the church that we represent. You know how much there is in this great spiritual ancestry. "Had Stephen never prayed, Saul had never preached." Stephen was the father of Saul. It was by Stephen's

martyrdom and Stephen's prayer that Saul was convicted and began to feel the very pangs of the new birth coming to him.

Did you ever read that wondrous story of St. Francis of Assisi of the 13th century? Some of you know the sequel of that awful scene in court. One man watched him, Bernard. Bernard believed that St. Francis was not so real as he pretended to be. He asked St. Francis to stay with him one night, and he agreed. They went into the same chamber to bed and Bernard kept a watchful eye as he pretended to sleep. St. Francis, thinking that his friend must be asleep, moved out swiftly and silently in the midnight hour and found his way into the corner of the chamber and there as he kneeled he talked with his Lord. Calvary and glory came together in the corner of that room. As the morning light came Bernard clasped St. Francis to his heart and said, "I believe it now. I am your companion forever. I give myself to your Christ." There followed the great movement of God that swept Southern Europe and made the men and women the bulwarks of faith in the ages that followed. It all came because one man had another man born of the Spirit of God by secret prayer in the night time. The story of the church is full of these wondrous births of men who held the life of Jesus Christ by spiritual currency in their own soul. That is what George Fox did, that wonderful representative of the Friends. John Wesley swept the whole world for Jesus Christ. It is the same with those great leaders of revivals in our own land, and those converted under the preaching

of Charles G. Finney were full grown men and women in the spirit of winning other souls, because their father in Christ was a most enthusiastic man with the message of the Gospel. When you know what Finney was you know his sons every time you hear them preach. Some of you have heard that wonderful evangelist who preaches with such power. His spiritual father was George Warner. As father, as son. Gipsy Smith was an evangelist born.

Those of you who have a living ministry of your own know what I mean. If we let the spirit of the Cross pour into our hearts until we overflow with life and love they will come, the converts will throng our churches.

There is another truth: As surely as you perpetuate Christ's life, you cheer Christ. What a phrase that is, "The pleasure of the Lord." It literally means, the laughter of God, the delight of Deity in converts gathered to His Son. The pleasure of the Lord is that delight which God has in the carrying of His ministries into human life. Jesus Christ is most delighted to give. It is the rarest privilege of your life and mine, dear friend, that we may cheer Jesus Christ by coming constantly to Him and accepting from His hand all the blessings that He can give to us for this life, and the Saviour whispers in my heart that He "is able to do exceedingly abundantly above all that" I "can ask or think."

We can have more of the "pleasure of the Lord" through this audience this morning than has ever lighted upon human life before. The light of Calvary

plays over us. I see some of you dear aged men in the service of Christ and perhaps you have felt the weariness and almost worthlessness of your ministry, but in the name of Jesus I say to you, pray again. Did you ever read that "the evening and the morning were the first day"? God keeps from the evening to the morning. I am coming to the evening of life; I am coming to the morning of life. My brethren, Jesus Christ can give you the currency of life and He can put into the soul a quality that will ring out of your voice and shine out of your eyes, and thrill your nerves and put new courage into your hearts, and, like the glorious champion of Israel, good old Samson, you will slay more in your death than in your life. My son wants to make me old. I have one boy coming this morning from Indianapolis, and he thinks he will find an old man, but "the evening and the morning" are the day, and Jesus is counting days with us. The birthdays are better now than ever they have been and Christ is sweeter now than ever He has been; the best is yet to be. Live in fellowship with your Lord and have many birthdays in life. Oh, it is a beautiful thing to have birthdays for those you lead to Jesus. You will never know the sweetness of life until you have the consciousness that Jesus Christ is counting days and years afresh through your ministry. May this be our blessing and our joy!

TRUE BIBLE STUDY.

PROF. W. W. WHITE, D. D., NEW YORK CITY.

I SHALL begin and end this message, using in illustration two stories of our genial and helpful friend, Colonel Isaac W. Brown.

God has written two books, one in nature, and then this Bible. The more one knows about them both, the more one is impressed by the wonderful and beautiful harmony of the two.

The first illustration is this: A man has bought a hive of bees. As he watches them one day he observes that a bird known as the bee bird is flying here and there among them and he concludes that the bird is eating his bees. He goes into the house, procures a shotgun, and makes short work of the bee bird. A friend comes along who knows more about birds and bees than the man with the shotgun and asks: "Why have you done this?" He says, "My bees are being destroyed by this bird." The other man, who happens to be a scientist, takes up the dead bird, cuts it open and shows the man what it has been eating. The one with the shotgun, after a first glance, declares: "Did not I tell you that the bird was eating my bees? Don't you see them?" "Yes," replies the other, "this bird has been eating your bees, but let us examine the bees." On examination they find not a single bee that

has a stinger. The naturalist explains to the surprised man with the shotgun how God in His wonderful economy has provided a superabundance of drones as food for this particular bird. The harmony which God intended has been disturbed by the shotgun in the hands of a superficial observer.

The message of the naturalist to the man with the shotgun is: "Let things alone until you know more." The application to the Word of God is apparent.

A certain committee lately has prepared a Bible which omits certain portions of the Old Book, that to the committee have seemed objectionable. Now is the time of all times for caution in the matter of adding to or taking from the Word of God.

The archaeologist goes away off to a mound in Egypt or Babylonia. Does he provide that some one shall precede him and disturb the ruins, placing all the bricks marked Sargon, for instance, in one heap and all the bricks marked Nebuchadnezzar in another heap? No, he wishes to find the mound as it has been left by the ancient world. How can he know the history of it without studying it as it is?

I wish I could climb to some mountain top and cry aloud so that all the world could hear, "Let the Bible alone as it is until you know that there is a reason for changing it!"

May I now ask your attention for a moment to the well-known verses in Isaiah, second chapter, second to fourth verses: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be

exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

These verses suggest at least six different characteristics of Bible study which I believe will more and more distinguish the Bible study of the future.

The Bible study of the future will be:

1. Theological. The biblical doctrine of God will more and more be emphasized by acceptable teachers of the Bible. The God of Jacob is the one whom the people desire to study. Theological study, of course, involves to a greater or less degree philosophical study. One cannot study God without going into philosophy. It thrills me when I think that we are on the edge of the study of the Bible by the most philosophical nation of the world. The Bible will stand the test of philosophy.

2. Historical. The second characteristic of the Bible study of the future suggested by these verses is that it will be historical. It is the God of Jacob who will be studied. God as He has revealed Himself in the history of the children of Israel. More and more as I study the Bible am I amazed at the manner in

which it runs its roots down into all history. If this Bible is not true, we have the very best opportunity imaginable for discovering it to be false, because it does not pretend to be a system of philosophy that detaches itself from every historical event; it is rather a great book that comes out of all time past. Hundreds and hundreds of historical events and persons and places are mentioned in it.

3. Pedagogical. The Bible study of the future will be pedagogical. "He will teach us His way." Thank God for every one who is in sympathy with readjusting the courses of Bible study so that they may be in line with the growing mind. God forbid that any of us should interfere with any movement looking towards a proper grading of Bible study. God the Father in giving us this Bible has marvelously displayed Himself as a master teacher.

4. Experimental. The Bible study of the future will be experimental. "We will walk in His paths." The people who are being attracted to the mountain of the Lord's house are represented as going there not out of curiosity to know the history of the world or to speak of archaeology with more skill; they are going for the purpose of knowing the will of God in order that their lives may be in harmony with His precepts.

5. Ethical. The Bible study of the future will be ethical. "They will beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Here is a good test of obedience to God's Word.

When West Point shall have been turned into an annex of Vassar College and Annapolis into a trade school we shall be sure the nations are going out of the business of war. This will mean that men are disposed to keep the law of God.

6. Worshipful. The Bible study of the future will be worshipful. "This mountain of the Lord's house will be exalted above the top of the mountain." The nations will admit that they have had enough of heathen systems; enough of worshiping false gods. From their abandoned systems they will go to seek the mountain of the Lord's house.

May I now speak a word about each of the following:

The Great Message of the Bible.
The Great Purpose of the Bible.
The Great Power of the Bible.
The Great Result of the Use of the Bible.

1. The great message of the Bible. Several years ago I was requested by the International Committee of Young Men's Christian Associations to prepare a series of studies on Old Testament Characters. I congratulated myself on the prospect of a more thorough study than ever of men as revealed in the Scriptures. I decided to read various books on biography. I brushed the dust off Carlyle's "Hero Worship" and Emerson's "Representative Men." Abraham was a character with whom I began. Before I had spent many hours on the life of Abraham I felt as never before that I was studying, not man, but God. It came to me as a

fresh revelation that the Bible is a message about God. If you will examine the portions of the Bible which speak of Abraham, Isaac and Jacob and the rest, you will find the proportion in certain cases is very startling. More time is given to one day in David's life, for instance, than to the whole career of scores of other characters mentioned in the Bible. Everything about these men is given because of its relation to the revelation of God as He is displayed in their lives.

It is said that Simonides one day was asked by the king of Syracuse to define God. He went away to study and after the first day reported to the king and requested two days more for study. After the two days he came back and asked for four days more, whereupon the king was surprised and asked him to explain. He said: "The more I study about God, the more dark and mysterious He appears to me to be." What a message Simonides would have had for the king of Syracuse had he gone to him with such definitions from our Bible as "God is Spirit," "God is light," "God is love," "God is a sun and a shield," "The Lord is my shepherd"!

I was reading this morning on the last page of a Chicago newspaper a report of an address by a very famous professor of the present day in which he said: "There is no reason to claim that Christianity is a novelty in religion." I wonder if there is not reason to think that the doctrine of God which the Bible presents is a novelty? Did you ever read in any other book about a God like this? Out of heathen environment, where the worship of false gods was prevalent,

comes this Bible, and its message about God is directly contrary to all the ideas of God which prevailed in the thought of men. The heathens were bowing down to all created things when the message of Genesis about God having created everything came with the distinct declaration that man was made not to bow to these things but to have dominion over them.

2. The great purpose of the Bible. It is summarized in John 5:39, 40. It is to testify of Jesus Christ that men in Him may have life. Notice that the Jews made the mistake of thinking that in the Scriptures themselves was life and refused to go to Jesus to whom the Scriptures pointed in order that they might have life.

Herbert Spencer once said: "The success of anything is to be determined by the manner in which it accomplishes the purpose for which it was made." An umbrella, for instance, is judged by its ability to keep off the rain, not by its ability to do the work of a hoe. Some people are making the mistake of demanding of the Bible results which it was never intended to accomplish. We should be continually keeping in mind the great object of the Bible and should not be all the while insisting on its doing something different from that for which it was made. We should be using it for the purpose which it was given for.

The history is told of some friends who were shown about some shipyards in Duluth. The draftsman in speaking of the great whaleback boat explained that it was built around one idea, viz., that of carrying wheat down to Chicago and coal back. Every tradition of

shipbuilding which did not conform to that idea was rigidly excluded. So of the Bible; everything that does not conform to the idea for which God has given us the Bible has been excluded in its makeup.

3. The great power of the Word of God is set forth in II. Timothy 3: 15, 16, 17. Never read this passage without having in mind the movement of thought from the 13th to the 17th verses. The great object of this passage is not to prove the inspiration of Scriptures, as many suppose—this was assumed by both Paul and Timothy—the object of the passage is to show the use of the Scripture and to commend it to Timothy in the light of its power in his own life. This passage declares that the Scripture is able to make wise unto salvation through faith, which is in Christ Jesus, and profitable also for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished unto every good work. Summarizing this passage, the Word of God is intended and able to bring men to Christ; to build them up in Christ and to send them out for Christ. In the light of this, shall we not heed the admonition of Paul to Timothy, "Abide in the Word which thou hast learned and hast been sure of, knowing of whom thou hast learned them"?

4. The great result of the use of the Bible is beautifully brought out in the fourth chapter of Mark in the explanation of the parable of the sower. If we heed the admonition, "Take heed how ye hear," the seed, which is the Word of God, will spring up and bear abundant fruit. It is ours to look after the soil

in which the seed is distributed, for with what measure we meet—that is, in what proportion we give heed to the Word of God—to that degree it shall be measured to us again. The hard path did not permit the seed to enter it at all, so the birds of the air came to take it away. Into the fertile soil the seed sank and according to its receptivity the result was manifest.

Now for the closing illustration. You will recall that the opening illustration was about the bee bird and the hive. Turn from these to the picture of the tree full of plums. In the springtime up comes the sap to three or four feet from the ground. The expansion of the tree above it is the result of the atmosphere and sunlight and it pumps up the ascending sap into the limbs and buds. The blossoms appear and then the plums. A little insect comes along and punctures the surface of a plum. The equilibrium is disturbed, the pumping ability of the plum is destroyed, it withers and falls off.

Here is a perfect illustration of the prayer life of our Lord and His command: "Ask what ye will and it shall be done unto you if ye abide in me and my words abide in you." Just as the pumping ability of the plum was destroyed by the insect bite, so is the prayer power of the Christian paralyzed by sin.

Oh, dear friends, shall we not recognize afresh the fact that Christianity is not imitation but a reproduction, and that all true Bible study involves practical results in life? Our Lord went away from beside His disciples in order that, being exalted at the right hand of the Father and having received the promise of the

Holy Spirit, He might return by His Spirit to be within them. It is only by the indwelling of the Word and Spirit of God that we shall be able to go from this conference and really accomplish God's work.

THE OFFICE OF AN EVANGELIST.

REV. WILLIAM EDWARD BIEDERWOLF, MONTICELLO, IND.

WE are hearing a good deal in these days about "The New Evangelism." The news comes chiefly from the pen of those who know nothing, either by experience of evangelistic work or by observation, of what such work has meant to the world even in the last decade. Now, if we were to speak of the "New Evangelism" or the office of "The New Evangelist" an apologetic might seem—indeed, would seem—very much in place, but since we are to speak of an office and a calling instituted 2,000 years ago by the authority of God Himself and given the seal of divine approval in such marvelous measure through all these centuries gone we can hardly find it consistent with our conviction of propriety to institute a course of apologetics for a thing like that.

We do not mean by this to ignore the fact that there exists a great deal of prejudice against the evangelist, nor to deny that such prejudice is to some degree reasonable, although we do not hesitate to affirm at the same time that much of it is without reason and comes from sources other than the evangelist's own making. Some of it is really pathetic, sailing as it does under the name of zeal for the worship of God. There are churches that will work to death 100 women

at all sorts of secular and not infrequently questionable entertainments to raise money for the purchase of a pipe organ—to the accompaniment a godless choir will sing heathen music in an unknown tongue—and call that worship, and yet these same churches will not permit to stand in their pulpits a man who is notedly successful in winning souls for Jesus because, forsooth, he is an evangelist.

There are some evangelists who are very unwise (and I heard of a minister once who was unwise). A possible reason why there are so many unwise evangelists is that it is too easy for a man to become an evangelist. Too many of us, I fear, become evangelists as the colored brother became a preacher. He was out in the cotton field at his daily work picking cotton and he stopped and wiped his brow and said, "O Lord, the sun am so hot and the cotton am so grassy, dis nigger feels called to preach the Gospel."

And because the way has been so open there have been those whose sincerity we are not going to question, but who have taken upon themselves the obligations of this high and holy calling and who by unwise methods have brought the work into disrepute and have no doubt in some instances worked positive injury to the cause of Christ. Now, while I do not believe that such injury is half as large as some people would have us think, I do feel that a part of the responsibility for it must be laid at the door of the church itself; and for these two reasons:

1. Hard as the supervision and control of evangelism might doubtless prove to be, the church, so far as

I have been able to discover, has never made an effort in this direction.

2. Our schools for ministerial training have lent in the past no encouragement to the work of evangelism and have therefore given absolutely no training to their students such as would fit them for this most essential administration of the Christian ministry. I passed through one of the best of these schools and can bear witness today that what little reference was made to this matter was by way of disparagement rather than otherwise, and there are hundreds of ministers today peculiarly gifted for this noble work but whose talent is lying dormant because what we have said is true. There are thousands more who have but little taste for the truly evangelistic sermon and little skill in constructing one when the situation pressingly demands it and when the sermon has been preached are nonplused to know what to do next except to call for a hymn and pronounce the benediction. And when the church turns some of her attention in the two directions just indicated the problem of modern evangelism will have been well nigh solved and the perennial revival of which Dr. Riley has just written will be here. Yet the evangelist has gone forth quite often without training of any kind, with no hand of ordination laid upon his head, with little of encouragement and more of criticism; without blessing and without prayers. You have prayed for yourselves, for your brother pastors and for the missionaries in foreign lands, but how often have you heard a prayer go up from the pulpits for the evangelists of this land, save as that prayer was for one

who was laboring at the time in that particular field?

But they have gone, and God has gone before them into the hard places, places where pastors have well nigh despaired, and no one will dare say they have not labored—labored almost beyond the limit of human endurance—and they have done a mighty work for Jesus Christ and His church.

I am quite convinced that the chief ground for the evangelist's existence today lies in the imperative need of the church. So far as scriptural authority is concerned there is quite as much reason for thinking of the evangelist as a permanent officer of the church as there is for so thinking of the pastor. The word "pastor" is used but once in the entire New Testament, while that of "evangelist" is used three times, and the one instance where they are used together the evangelist is mentioned before the pastor, and in the passage where the work of an evangelist is described he is given "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

We are not one of those who believe there is any scriptural authority for a necessarily permanent and invariable form of church organization. Nevertheless, to conceive of a condition of the church in which there will be no need for the pastor is a foolish waste of thought. It certainly is not out of the range of our expectation that the time will come when the church can win and keep the world for God with the pastoral

force at her command, and may God hasten the day, for when that time comes the evangelist will be glad to quit. The existence of the evangelist, however, is justified not alone by the Word of God and the past history of the church, but by her present needs as well. And there never was a time when the conditions and difficulties which met the church of God so demanded assistance for the pastor such as only a well trained and consecrated evangelist can offer.

There are certain reasons why an evangelist, if he be of the right type,—and, after all just criticism has been passed, there are many such—there are many reasons why he can be of invaluable aid to the pastor.

1. He carries with him oftentimes a personal magnetism which all pastors do not possess.

All this talk about the crowds that will pack your church and the multitudes of people that will be converted if only you are a man filled with the Holy Spirit is utter nonsense with which healthy minds ought to be done. There are humble, devoted ministers, and thousands of them, in country, village and city, who are just as Spirit-filled as Morgan, Chapman, Torrey or any other evangelist the country has ever seen, and the results as just mentioned are not true in their experience.

I want to say for myself what I hope every young minister will take much to heart, that what little success I may have in this direction has come, much of it, from hard work and the most careful study of plans and methods of securing results and ways of best influencing men and women to make life's all important

decision. The trouble with too many of us preachers is that we're living in the 23rd Psalm where it says, "the Lord maketh me to lie down." We're spending too much time in the Castle of Indolence and we need perspiration as well as inspiration.

Still, we must not ignore the fact that some men are possessed of peculiar ability for leading men to a definite decision for Jesus Christ. We call it magnetism. That may not be the best name for it but it is a union of certain physical and psychical powers by which some men move others more easily than some of us can do. It is true that much of it is God-given and native, but it is also true, I believe, that it can be to a certain extent acquired. Be this as it may, in estimating the cause of a man's success it is not right to say "He is filled with the Spirit," while the powers we have just mentioned and which the Holy Spirit turns to such good account are forgotten.

One of the most successful pastors and best speakers in the pulpit said to me some time ago that it was a mystery to him how some men could move an audience. He said their meetings were advertised but the evangelist was unavoidably detained for some time. He said the pastors preached in turn and gave the invitation without response. The audience listened respectfully and went away. On one occasion several pastors spoke in the same service and each urged the people to a decision for Christ but apparently without effect. The next night the evangelist was present; he said a few simple things, told a few simple illustrations and

when he asked the people to come to Christ a score or more were on their feet to say, "I will."

2. In the second place the evangelist comes with a new voice, a new personality and another style, and these, together with the new methods he naturally introduces, lend a freshness and a novelty to the service that for the time being are an attraction to people who otherwise might never be drawn to the meetings.

3. Again, the evangelist has a freedom of speech which might not always be politic or wise for the pastor. Do not misunderstand me. The man who will not speak the truth lest it disgorge the gold with which his mouth is stopped is not fit to stand in the pulpit. But you can't always tell people just what you think of them, can you, much as you'd like to sometimes. They might think you personal in your remarks. But they need it sometimes—some of them, the plain article without any filigree work—and the evangelist comes a supposed stranger, dealing with the public rather than the individual, and can dose up the medicine in a way that might cause the pastor some unnecessary embarrassment. They don't take ipecac for taste, you know; it's all for effect.

4. Once more, the evangelist comes very much in the sense of a specialist, and it is only reasonable to expect that a man who gives all his time to one kind of work will be better qualified for it than he who must divide his time and effort among so many departments as the pastor must do. It is not only reasonable but experience has proven it to be true.

I endeavored to be an evangelistic pastor, and for three years kept myself busy as best I could, with the other burdens of the pastorate resting upon me, calling men to a decision for Christ, but when I left my church for a week at the call of a brother pastor I was often able to bring more men to Christ in that one week than I was in any one year of my own pastoral experience, and after I gave myself to this work exclusively I think I learned more in one year about how to bring about such results than I ever could have learned in a lifetime of pastoral work.

1. In the first place I learned what kind of sermons produced results.

I resolved first to use no illustrations. There was at last to appear an evangelist who would be no mere story teller! My appeal should be to the court of reason. And so I labored hard and long and with my sermons all prepared I started and for six months I succeeded grandly, apparently without any effort on my part,—in putting my audience in about twenty minutes into the arms of nature's sweet restorer. I then knocked my sermons full of holes and in each hole put a pane of the clearest glass I could find; for I remembered then what I had always known but had disdained —the words of dear old Moody, "A sermon without illustrations is like a house without windows." Still there was something lacking, and I found it necessary to eliminate all the involved style and nearly all that was ornamental and tell the people what I wanted them to know in plain, simple, direct Anglo-Saxon.

A certain prominent pastor once said to his people:

"It is often asked, 'Why it is that an evangelist should be able to preach sermons which seem to have in them so much more convincing and converting power than those of the ordinary pastor?' The answer to this," he said, "is that his supply of sermons for three weeks is all that he has and that for this purpose he has condensed material which would supply a pastor with pulpit themes for a long period of time." There is certainly something in what he said. The evangelist has the most splendid opportunity for gathering material and being able to use in his three or four weeks' work the very best of all he has thought and found. His sermons and all he does ought to possess an adaptability for what he is trying to accomplish such as could not otherwise be expected. This same man remarked that "the pastor is a fixed star, shining continuously in the heavens through a period of years, and no flashing meteor staying three weeks in a place and then passing on to other spheres of labor." But certainly, whether a man be a meteor or a star, each ought to rejoice in the other's work, for God made both the star and the meteor, and for a purpose. If we are hungering and thirsting for the kingdom of God to be established on earth, desiring not to be glorified ourselves but only that Christ might be exalted, we should not only hunger and thirst for any power that might make us wise ourselves in bringing men home to God, but rejoice in every other man's power to do the selfsame thing. Thus going out into the whitened fields, spending and being spent, becoming all things to all men if by all means we might save some, so, indeed, shall the

harvest come when "He that soweth and he that reapeth shall rejoice together."

And now, there are some things which the pastor and the evangelist have a right to expect of each other. Let us see what they are. The pastor has a right to expect of the evangelist:

1. That he shall be able to present the proper credentials as to his adaptability to the work to which he professes to be called of God; and I shall pause here only long enough to say that the church herself ought to have a larger share in providing these credentials than she has at the present time, and he will be doing a great service who shows us how this may be brought about.

2. That he shall be a man thoroughly versed in and of unqualified faith in the Scriptures as the Word of God. You remember that Paul in writing to Timothy, the evangelist, said: "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Jesus Christ. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, thoroughly furnished unto every good work."

When Philip the evangelist climbed up into the eunuch's chariot and found him puzzled over that marvelous passage in Isaiah it would have been a sad thing if, instead of opening his mouth and beginning at the same place to preach unto him Jesus, he had been compelled to confess that he did not understand that particular scripture and could not therefore help him

in his perplexity. And I can think of something even worse than that. Imagine Philip taking the book and saying: "Well, my friend, you certainly have hit upon a very hard passage; there's a good deal of doubt in the modern mind about it and it's quite a serious question as to whether it really belongs in the Bible or not. There are nineteen different interpretations of this passage and I will just enumerate them for you and you can think them over as you drive along and doubtless by the time you reach Egypt you will be convinced that it doesn't amount to very much, after all."

The man who does not believe that this book is the Word of God from beginning to end and cannot preach it with unshaken faith has no legitimate place in the pulpit of the church of Christ, and if I cannot bring myself to believe in what I am convinced the Word of God declares to be true, then I honestly hope, for the courage of my convictions and fairness with my fellow men, to leave the pulpit rather than to remain and preach from a book in the inspiration of which I have no explicit faith. There is no room for any uncertain sound in evangelistic effort.

When I say the evangelist should be a man thoroughly versed in Scripture it is not meant, though, that he shall set himself up as authority on all controverted points of doctrine. There are those who go out with little or no preparation and in a very short time presume to lecture on "What the Bible Teaches," and when you inquire how they thus came to know so much they will tell you that they opened the Word and were taught of the Holy Ghost. Such an one reminds

me much of an Old Testament character who was supposed to have gone out after venison and when he came back so soon his aged father asked him: "How is it that thou hast found it so quickly, my son?" And he told him the Lord God gave it to him. Unlike Jacob, such an evangelist is always sincere, but not unlike him he sometimes turns up with the wrong article. He got it too quick. There are, of course, many Bible doctrines which, if the evangelist has carefully studied them, he may present with good effect, but he should be very careful, and the more especially in union meetings, not to enter into the discussion of controverted points of doctrine which are deemed essential to the spirit and organization of the different denominations which have called him to their field of labor. I do not say there are not those in whom the office of teacher and evangelist may not be combined, but speaking in a general way the evangelist is not a teacher but one chosen pre-eminently to call men to repentance and this should be at all times the main purpose of his profession.

3. That he should "be an example unto them that believe, in word, in manner of life, in love, in faith, in purity." This is what Paul wrote to Timothy. The eyes of the whole community are upon the evangelist and nothing would please the Evil One more than to have the very appearance of evil magnified into the grossly vile and objectionable, to the ruin of the evangelist and the hurt of his work. The evangelist usually preaches a high standard of Christian life, and he ought to, and in the eyes especially of the young, he

stands for an example in the things we have just mentioned and should therefore all the more give good heed that they "walk circumspectly, not as fools, but as wise."

4. That he shall be open to suggestion. God never put all the wisdom in any one head, and while there are many things the evangelist knows which the pastor from lack of evangelistic experience cannot know, there are likewise some things pertaining to the particular conditions which the pastor is fitted to know a great deal better than the evangelist. This is all the more true when the evangelist himself has had no experience as a pastor. As a one-time pastor I know how to appreciate such a disposition on the evangelist's part, and as a present-time evangelist I can say that many of the most valuable suggestions received have come from my brethren in the ministry, and I think I know where God has turned them to account in the salvation of souls, for which we are striving the one as much as the other.

5. That he shall honor the church and hold the ministry in due regard. My lamented friend Mills used to say, "There is one evangelist who goes into a community and he makes the people feel that if their pastor had been different the work of God would have prospered in his hands. There is another evangelist who makes the people feel that if they had only been different the pastor would have led a great many people into the kingdom of God."

God never ordained any evangelist to sit in judgment on a minister, and to hold a minister up to ridicule or

abuse before the people is not only a breach of courtesy and an act of gross unkindness but it displays an infinite amount of conceit, and especially so when the evangelist has never been a pastor himself or has tried to be and failed, and therefore knows little or nothing of the difficulties and perplexities of a pastoral charge. By the very nature of the case, the pastor during the evangelist's stay occupies a somewhat retired position, but this is all the more reason why the evangelist should be mindful of many of the hundred ways in which the pastor may be brought to the front as the real head of the situation, after all, and the evangelist himself appear among the people as one who has come to serve.

The pastor has a right, also, to expect that the evangelist shall be wise and discretionary in his attitude toward the church. It is right that the shortcomings of the church should be rebuked, but it should come rather as a confession from one who is a part of it than as a wholesale damnation and public lambasting in which the one who has taken to himself the authority to do it seems to find infinite delight. I have listened to remarks of this character from some men until I have wondered if those of the world did not consider it a disgrace to be connected with such an institution. The church is the purest and noblest thing that exists today. John calls her the "Bride of Christ," and she is therefore the mother of God's children. The mother may be sick but dutiful children will gather at the bedside and lovingly seek to remove the cause of the disease. You might a thousand times better openly

ridicule the one who gave you birth because she is imperfect than to hold up to public scorn the imperfection of the church of God.

But there are some things which the evangelist has a right to expect of the pastor, and as we have been frank on the one side let us be equally so on the other.

1. He has a right to expect, if his call be a union one, that there be a reasonable amount of unanimity in it. Oftentimes a pastor in his anxiety for a union service will force the matter somewhat upon the other ministers. Some will say: "We will unite but we cannot promise much assistance; we have had a meeting in our own church and our people have done in the way of service and finance about all we can expect of them for this time." Others will say: "We will not unite but will sympathize and co-operate," and with a condition like this an invitation is sent on to the evangelist and when he arrives he finds his efforts hampered in almost every direction and his work of little worth, when he might have given that same time to some place where all were in expectancy and readiness and thus a mighty work for God be accomplished. Better a meeting in your own church than a half-hearted union.

2. He has a right to expect that you give yourselves to the most thorough preparation before his coming. If he sends you a plan of preparation and you are not ready in the main to follow it, before God you have no right to call him. Most pastors little realize how much preparation is really needed. Most ministers fail to understand what advertising is really for. Is it to let

people know there is a meeting going on? Not at all. Why does the National Biscuit Company spend $400,000 a year for advertising? To let people know they are in the biscuit business? Not at all. It is to convince people that what they really need is a biscuit, and as a consequence of their policy about 80,000,000 of people have come to the conclusion that they need a biscuit and the National Biscuit Company has grown rich. Do you see? The Devil knows how to advertise. He comes along with something the natural man wants, and he paints the town red to let them know he is coming. The evangelist comes along with something the natural man doesn't want, and yet thousands of ministers think that if you put it in the newspaper and announce it from the pulpit it is sufficiently well aired, and if it doesn't go the evangelist has no drawing power and the next time they'll get a bigger man.

3. He has a right to expect that the work to which the churches have called him shall have the right of way for the time being over every other form of Christian activity, and that neither missionary nor temperance meetings nor ladies' aid societies nor social gatherings of any kind shall interfere with the special effort for saving men for which they have asked his assistance.

4. He has a right to expect that he is summoned as a leader. He comes with methods he has tried and proven; he has dealt with all kinds of people and knows better how to adjust his message than you could possibly tell him. The "peculiarity of this people" is a worn-out song and usually exaggerated when sung,

anyhow. Unless you have the fullest confidence in the evangelist do not invite him, but when once the meetings are in progress you will find that he will do much better work if you only assure him that he is to be manager-in-chief of the situation. I have had numerous instances cited me where preachers have not only attempted to dictate the message and the method of procedure in a service, but have done it publicly while the service was on. In reality the evangelist is only the preacher's assistant for the time being, but certainly he could not be expected to do effective work under such conditions.

5. He has a right to expect encouragement from the ministry from start to very finish. Brethren, this is a very serious charge I make against you. The evangelist is usually called when unspiritual conditions indicate the necessity of a revival. He has a hard proposition, therefore, to begin with; the mere fact of your calling him is an acknowledgement of this on your part, and yet if it becomes apparent that the work is not likely to meet their expectations, I can leave it to the testimony of every evangelist here if there are not always some of the ministers who begin to impress you at once with their disappointment and act as though they would like to offer themselves as pallbearers to carry the thing out when it is not quite dead yet. The evangelist finds himself with the burden of the work on his soul, fighting against tremendous odds, and a portion of the pastors acting in a way that is enough to take the heart out of any man, when this is just the time he most needs and most ought to have their sym-

pathy, their encouragement and their most earnest help.

6. He has a right to expect that the pastor shall give himself as earnestly to the evangelist's financial support as he does to any other part of the work. I know this is a delicate point. I shall not say very much about it, but some one would doubtless be surprised if I should say all I know. Personally I have no complaint to make; I have been well remunerated for my services. I am not going to say that some have not been over-remunerated but I do know that many have been left to suffer. Without a regular salary to go on when off duty, and able to work only a part of the year because the work is not to be had, or not able to do it without killing himself if the work was to be had, he must necessarily receive proportionately a much larger salary than the average minister. How could it be otherwise than painful to have the pastor give himself most assiduously to every other part of the work, then when the time for the evangelist's offering comes grow strangely careless about it, and in case of a pouring rain the last few days that dissipates the crowd that would be present to give, tell the evangelist as he boards the train that he is sorry it rained; when a little extra effort on his part among the people would have made the matter right in spite of the rain, or any other circumstance that seemed to interfere with a reasonable compensation for the laborer's service?

7. He has a right to expect that the pastor shall follow up the work and care for the converts after he has gone. It makes no difference what method is used to

secure inquirers, the work will have but little permanency unless the church becomes diligent in seeking them out, bringing them into the fold and caring for them lest they go astray.

In a ministers' meeting in a certain city one of the pastors remarked that he did not believe in evangelists, "because," said he, "when Moody was here some years ago I received the names of 103 inquirers, of whom I can now find only two in my church." "Well," remarked another, "that is a peculiar coincidence, for I received precisely the same number of names; and in looking over the roll the other day I found that they were all now consistent members of our church except two." You can make your own application.

And now I am through. I have tried to be helpful in what I have said and there has been no spirit of bitterness in it all. It is a serious, difficult and yet glorious work we ministers and evangelists are called to do and its demands are exacting and at our best we all have our imperfections; but as a stammering, stuttering deacon said to a man who was finding fault with church members: "They're the b-b-best we've g-g-got." The same is true of evangelists and pastors, but after all is said, they are a mighty army of earnest, valiant men and so long as our hands are clean and our hearts are true, the mighty God will lend Himself to us in power, for the victory is not ours, but His.

THE POWER THAT REACHES TOWARD THE DEPTHS.

FRANK W. GUNSAULUS, D. D., CHICAGO.

LET us read together the story in John's Gospel of the washing of the disciples' feet.

As you know, this was the Fourth of July in Jerusalem. The night before, Jesus had left the quietude and calm of Bethany, and he had been in the tumult and excitement of Jerusalem—a great contrast. This contrast you and I know in our lives when we have come out of some Bethany of friendship and are in the midst of swirling processes and forces, and facts seem to have a dreadful supremacy—heated, inspired, whirled on by patriotism. Patriotism is said by Samuel Johnson to be "the last refuge of a scoundrel." Patriotism is a sentiment which as it expresses itself always needs a calm eye to understand the honor of its calling; it always needs a firm hand to guide it, else it may end in anarchy. O patriotism, O liberty, in thy name what outrages have been accomplished!

Here is a moment when the multitude are swept by the almost resistless passion of this hour of memory. The declaration of independence is in the heart of every Hebrew. It is being re-read by imaginative eyes. It warms every drop of his blood. There is recollection enough to create a revolution. And you know in the

history of France, in the history of England, in the history of Russia and in the history of Germany it has always been on the Fourth of July, Independence day, that the forces of conservatism have had to look after the influences of radicalism to prevent a revolution. You and I have seen in yonder city on the Fourth of July in the midst of all the disorder the president of the nation sending the United States mail through a state whose governor forgot for a moment the real significance of Independence day.

There was never a moment in the history of any nation so fraught with the powers and processes of revolution as this moment in the history of Israel. I need not describe the tremendous figure of Rome as it bullied and tyrannized over the fine, high ideals of Israel, and of Israel as it found itself trodden under foot by the imperial legions. I need not tell you if Jesus had been a politician instead of a statesman born into statesmanship, because he was revealing the possibilities of man as the child of God through His own sonship and by His own brotherhood, He could instantly have been called Messiah, and there was not a moment more largely fraught with the impulse of a new ideal than just this when He had come in from Bethany. He saw the rising tide of patriotism when His disciples were ready to march at its head, when the twelve thrones of Israel glimmered in the immediate distance, and they thought, "Now our king will proclaim His sovereignty and now we shall be the leaders of a revolt against Rome and we shall see our Lord out of the gloom and into the light, crowned and sceptered as our King and Lord."

That is moral sublimity when Jesus, standing in the supremacy of solitary communion with Almighty God, says to it all, "No, no, no! Here is My kingdom in the hearts of men; here is My royalty in redeeming humanity; here in the silence I will hear the great acclaims of humanity and the voice of My Father. Come, come with Me. With desire have I desired to celebrate this Pascal feast. Come with me. Yonder you shall see a man with a pitcher, yonder the upper room. Vanish all the gorgeous dream, perish all the dazzling spectacle! Come with Me, come with Me at eventide; come with Me alone, My dear disciples. I am on the way to My throne, and the name of My throne is Calvary. Come with Me for the last supper."

It will be impossible for us to realize the grandeur of the statement which I wish you to examine with me for our spiritual instruction and inspiration unless we have felt the tension, realized the magnitude of this great wave that swept so high, that became so calm at the feet of this moral Gibraltar, as He said, "You look for the man with the pitcher; come to the upper room." "Jesus knowing that His Father had given all things into His hands, that He had come from God and was going unto God, took a towel." We have omitted in between that noun and verb several interesting things, but the important verb that follows the word Jesus is the word "took." "Jesus knowing that the Father had put all things into His hands and that He came from God and was going unto God took a towel."

Why did he not take a sword? The only sword by which He could be the captain of that salvation was

in that towel. Why did He not take a scepter? The only scepter by which He is king of kings and Lord of Lords is in that towel. Here is a moment when every force of policy, when every energy of the earth drives Him to take His throne. This revolution will be more triumphant and complete than any other revolution against Rome. Let Him take His throne. No! He will be the Messiah of the soul; He will be the Saviour of humanity; He will get below Rome, and below the Jews and every disordered separate line of life, below every isolated thing into the soul of man. He will take a towel.

Many a man that could lift a throne cannot lift a towel. Many a man who has taken the scepter and made it swirl in the air above his head cannot lift a towel. Many a great soul that has been able to take a sword and leave blood in his track as he marched through the ages has been unable to touch and take a single thread of a towel. But Jesus, knowing that God had put all things into His hands, conscious of His dignity, knowing He came from God, certain of His pedigree, knowing He was going unto God, sure of the future—He took a towel.

We see the moral and experimental proof of the real divinity of Jesus Christ in the fact that He not only took that towel, but by His grace enables you and me to take the towel. You must remember that there is no power of Jesus Christ that through His grace and by His atonement does not come to you and to me under the divine plan of salvation. He said to His Father, "The glory that Thou gavest Me I have given

unto them that they may be one as we are one"—the same glory. He has said, "Greater works than these shall ye do, because I go to the Father." Why? He came into the world to reveal the Father. How do you reveal fatherhood? By being a perfect child; by being sonship complete, incarnate fatherhood in the form of sonship.

So as He comes to us with these great ideas and tells us of the power of becoming sons of God, He says in the rapturous moment of His life, when poor fallen humanity has been led out and on to the heights, when His feet were slipping from Olivet, "I ascend to My Father and to your Father."

We make a mistake if we claim too much for our humanity outside of Christ; we make an equal mistake if we claim too little when we are in Christ. There is no greater heresy than the heresy of claiming too much for humanity, except the heresy of claiming too little after Jesus has died for men, after He brought them into the kingdom and after He has given them power to become the sons of God and told them to go out. "As God hath sent Me, I send you." Claim this power. Be sure it is not immodesty. It is faith, it is courage to claim this power. I ask you to claim it now as we look more deeply into these words of Jesus Christ.

Now, these disciples have gone up to the upper room and they are in debate. O church of God, how much thou hast suffered, how often thou hast crucified thy Master in debate! How many truths have ever come to the church in the cackle of debate? Oh, what precious meditative open-minded moments have been

crushed under the cruel heels of the debater! You get into a debate and instantly you want to win. The thing is to get the better of your antagonist. It takes a mighty religious man to debate anything on earth and be as intellectually true sighted and as spiritually open-minded as he was before he began to debate. My dear friends, we do not find out things when we are antagonizing one another.

Suppose Winona Bible Conference, that has written a golden page in my life to which I shall always turn back, were a debate! That master mind we saw there, Dr. Patton, from whose propositions some of us would differ in many respects, never for a moment got into the attitude of a debater. It was always a search after truth, and the result was fundamental truth upon which Arminian and Calvinist stood and lifted voices to God, saying, "Holy! Holy! Lord, God Almighty!"

But here are the disciples in debate. What about? The crisis was on. The Fourth of July with all the fire and thunder of cheap patriotism was there, all the noise and enthusiasm of a superficial devotion to country was there, and they were debating as to who was who. When this idea of personality gets to asking who is who in this matter, then it becomes not personality, but individualism. And they say, "Who am I?" "How much is there in it for me?" And this poor Man—look at him as a poor sufferer urgently pushing His way by obedience to God toward Calvary, and the disciples around Him arguing. I have heard just as deadly argument in pious phrase. "I am more

orthodox than you are. You sit over there. Where am I going to sit?".

What about these twelve thrones? They saw the table prepared. They saw that these twelve seats—(imagination is so quick, so set on fire), they saw that these twelve thrones—why, yes, of course, they meant the twelve places for the disciples to judge. They were the twelve representatives of the kingdom. Oh, how far they were from that kingdom!

I tell you there is no time in life when a man is likely to make such an awful mistake as when, without any certainty as to his pedigree, he is arguing about things that involve position, that involve special place. These men are confused because they do not know quite who they are.

Remember, He is a man yet. These men are looking at Him, these Romans, these Jews, as a man. See Him rise in the midst of all the debate, all their uncertainty, while they are reaching out for thrones. Jesus, knowing that God had put all things into His hands, knowing that He came from God and was going unto God, took a towel. Man is reaching out for thrones; and the Master is reconstructing their ideals of the kingdom, laying the foundation of an empire of love and hope and faith, and, turning His back on the whole scene, He takes a towel.

Can you lift a towel? I will tell you what power enabled Him to lift it. Jesus knowing that all things were in His hands and that He came from God, and that He was going to God, took a towel. Never you try to lift a towel, my friend, until the experience of

Jesus by the life of Jesus in you is your experience. You can handle swords, you can toy with scepters, you can play with crowns, but no towels. There is nothing woven in this universe of such fine and heavy gold; there is nothing on the looms of eternity so richly and gorgeously decorated; there is no weight that comes down from the Eternal God so ponderous as the weight of a towel with which to wash some poor disciple's feet.

You may today look out into your life, with all its uncertainty, and realize that to have power in the world you must be certain—certain of what? Christianity is all that our highest orthodoxy has said it is—all of it—but Christianity to me is working in the city of Chicago, dealing with poverty and vice and crime, dealing with wealth, dealing with problems of society; Christianity is to me the power that shall lift the towel for modern civilization. Never until you are certain of particular and special great facts can you and I lift that towel. What are the facts? Divine sonship revealed to us in Jesus Christ, revealed to us through Jesus Christ, revealed in us through and by Jesus Christ. "Knowing that He came from God."

What is the experience of conversion? It is this with me: Here comes the most brotherly soul I ever met in the history of my experience. He comes to me as a prodigal brother away from home with mistaken notions of my Father, with all sorts of foolish theories and proud rebellion against my spiritual birthright, and He gets so close to me that by and by His heart beat stirs my heart beat. This is my own experience.

When I look into the face of Jesus, I feel that there is the most brotherly being I ever saw. He does things so like the things that I want to do, and He wakens notes of music in my soul. My whole moral nature gets wakened up, and I hate my sins in His presence. By and by He gets so brotherly that I say, "For the Father's sake can you not take my sins and bear them away and be just as brotherly to me as I would like you to be? And there is a cry, "Abba, Father," and I have found my Father, and I know I came from God. That is aristocracy; that is spiritual respectability.

You will never have power in this world as a preacher, or power as a Christian worker until you realize that you have come from God and that your home sickness is a sickness, an awful yearning for God. Why is it you have come here with your wife just to please her and sat in this auditorium and have realized a home sickness that just hurried you around these grounds, and you have talked with this one and that one, and you do not know whether to go to some other town and drown it in strong drink? It is home sickness. You will never be at ease until you know your way home is Jesus.

It is this power of making men realize the divine side of humanity that Jesus came to reveal. Jesus was no more the revelation of God than He was the revelation of man. He is the revelation of the way home. "I am the way, the truth, and the life." Knowing that He came from God, He could stand there and take a towel. Can you take a towel? Can you in your Christian work get hold of a towel? Not

until you know you have a relationship to God and have got back home through Jesus Christ and know that you are a son of God through the Christ of God, dare you lift a towel and try to wash anybody's feet. "Knowing that all things are in His hands." Is that too much to say that we can share that experience? "Greater things than these shall ye do because I go to My Father." He realized the pendulum would swing over a larger arc if He hung it up there. But all His power is power for you and me, for God has given all things into His hands and He has given all things into the hands of His disciples. Paul was not profane when he stood on the deck of the vessel in the Mediterranean sea and said, " I am going to Rome. Stop, stop this panic. God hath given into my hand this people." Was that profane? That was the echo of His Master—Jesus knowing that God had given into His hands all things.

The church, whether she will or not, is responsible for this whole world. God has concluded under sin, under law, the world, and He concluded under Jesus the same world. "As in Adam all die, so in Christ shall all be made alive." This whole great world is in the hands of its moral masters, and its moral masters will have power as they work through the great Master Jesus. And as they know their responsibilities are so great, when the ordinary courtesies of life are flung aside they can take a towel and wash the feet of tired humanity.

Do you want more power that you may do these things in your parish and life? "Jesus knowing."

See the sublimity of it. He was about to depart from this world. That is what we call death—exodus, exodus. What a kingly step He has, what a noble gait, what divine magnanimity about it all. "Knowing He was to go to God." Brother, your power to lift a towel will ultimately depend on your knowledge as to where you are going, your divine pedigree. Where did you come from? If I believed I had come simply from the ooze and slime and that was all there was of my being, I never in the world would have the courage to go through the ironical situation of lifting a towel. If I believed that at death everything ended with me and all my personality was to slip instantly into the oblivion of the ages, I never would take a towel. Think of it —out from the divine into the divine; out from the eternal into the eternal.

Where did I get this idea of beauty? I never saw perfect beauty. Where did I get this idea of infinity? Where did I get this idea of perfect justice and truth and love? I have never seen them, I have never smelled them; I have never tasted them, and yet I talk about them. I have come trailing clouds of glory with me, and the work of Jesus is to get a man into relation with his own Father, with his own home life; to get him to feel his native aristocracy, to know he came from God and is going to God, and that fixes him, fixes him so fast that he can take a towel.

There is a woman in your congregation living just a little way from your house. There has been an unpleasant thing said about that woman. She is fighting for her life with her little children. There has come

slander and now she cannot get a job even to do washing. You are the respectable Christian lady of your community, but you are saying to yourself, "I must be careful about this matter, very careful indeed; the odor is not pleasant." Now, sister, with your poor dainty little feet resting in a moment of time, with your little head resting up above a little township in this great universe of God, don't you try to lift a towel. You just be a society queen so-called. Thrones are for you, not towels. Scepters belong to you. You are where you cannot afford to do this. You must keep your dignity. Keep it, it is all you have. You must keep your respectability. It is not two yards wide. You keep it. Stand still. But if you know that you came from God, that the divine life is in you through Jesus Christ, that God has put something in your hand to do for Him, take the towel, take the towel.

Here is a man today who stands with his wealth or eloquence or influence in society, and there has come a poor wretch out of the penitentiary and he comes to Chicago. He trembles his way up to this man, hoping his beard has grown a little since he got out of jail, and he sits down and finally puts his pale hand on the hand of the other man and says, "Just got out of jail." The man says, "Excuse me," and rings the bell, and gets the boy to take him out. Says, "Give him a dollar." That is it, send him to the saloon, make it possible for that man to go to hell as soon as possible, and then say, "Because of my position, I could not do that." O brother, if you know that you came from the Father of that man—that man's Father is your Father through

Jesus Christ—if you know that you are going to God, take a towel and wash that poor fellow's feet. Let him know there is a man in the world.

There are just three kinds of people here this morning. One set of you are saying, "Because of my position, it is impossible for me to do this. That is one kind of human beings—not very many brains, no experience with Jesus Christ, knowing nothing. I care not if you sign 3,900 articles and believe in them all, you have not a spark of the religion of Jesus Christ in your soul.

Here is another kind of beings who say, "Well, this looks good. Now, thinking this over, in spite of the fact I am what I am, that I occupy this fine position, and am known to be a man of importance in the world, in spite of the fact that I am expected to be present at all functions, and in spite of the fact, I will make a heroic effort at this thing, and I will do this thing. Of course I would like the daily 'Gimcrank' to speak of it if possible, but in spite of it—it is an awful pull on me, yet in spite of it I will do it." He is not so very far from the kingdom, but still a good ways off.

O brother, Jesus did not talk that way. "In spite of my moral throne, in spite of my position, in spite of it all I will save the world." Let me tell you a Christian is a man who says, "Because I have money, eloquence, position; because I have power, because I know where I am and who I am and where I am going, I will take the towel and I will wash that disciple's feet. Great motives for commonplace duties. That is all I have to say; it takes, my friends, an infinity of motive

power to do the smallest thing divinely. The secret of life is not in doing big things in a little way, but in doing little things in a great way. The whole life of Jesus Christ is a revelation of this art.

I want to know how far this power will carry this Jesus. I want to know if it will last. I see Him and He comes to Peter, the most forgetful of the lot, great big-hearted Peter, who tramps around and gets the most dirt on his feet. He comes to Peter and He begins to wash Peter's feet, and Peter and any other man that has any chivalry says, "Oh, no, I cannot stand this; it just breaks me all up. You must not wash my feet." The Master says, "If I do not wash your feet you have nothing in common with Me." "Then Lord, wash me, head, hands, feet, everything, wash me." It is true that it is not what we do for Jesus, but what Jesus does for us that saves us. It is not because Peter has gone to Christ to wash Christ's feet, but because Christ has gone to Peter to wash his feet that salvation is in the very air and written everywhere.

Here is John. Anybody would like to wash John's feet. So sweet and tender, but it requires another power? No, the same power, but another variety, another phase of it to wash John's feet.

There are feet! We shudder as we look at those feet. The pale moon is shining; the cold night air is dripping with dew. Pretty soon those feet will be out yonder pushing their way through the silence under the moonlight, those feet that have trembled under the money bag, as so many feet do. Those feet that stood

and saw the beautiful box of ointment emptied, and said, "This is waste, this is waste." Those feet! Why, they will be guiding murderers to Jesus in only a few hours. Shall this Man's moral motive power last in a crisis like that? Listen! I hear the tinkling of drops of water in the basin. He is actually washing Judas' feet. That is power. That is divinity. Not the power to go to God and seize a throne, but the power to take a towel and wash the feet of Judas. That is divinity, and that is God.

"ORDAINED TO BE WITH HIM."

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Text: "And He ordained twelve that they might be with Him."—Mark 3:14.

IT was a remarkable day in the career of a remarkable Man. The multitudes were about Him. So great their eagerness to touch even His body they threatened to trample Him down. He sent His disciples for a little ship, and, crossing over, took them into a mountain. There He ordained twelve. I am convinced that this was not a haphazard choice. He did not count them out as the children do in their games. He did not toss up a penny to see who should be included within this holy circle. Nor did He choose these men because He loved them more than the rest. I think He saw in their heart of hearts a kinship which was not in others. They responded to His love, and He ordained them. What for? That they might run to and fro and make a great noise that would attract men to His standard? That they might startle the world with the wonders they might perform? No; He chose them, first of all, that they might be with Him. That they might nestle close against His heart.

We need to learn that this is the first item in the Divine choice—the first step toward the fulfillment of the Divine plan. It is not all. We must not stop there.

We shall not be able to stop there. But it is first in order and supreme in importance.

Ananias said to Saul when he came to touch the scales from his eyes: "The God of our fathers hath chosen thee, that thou shouldst know Thy will, and see that Just One, and hear the word of His mouth: for thou shalt be His witness unto all men." Seeing and hearing and knowing come before doing. Fellowship must precede service. It is not enough to be willing to work for Him.

Moses was quite ready to deliver the people from their bondage when he smote down the taskmaster, but God had chosen him to first spend forty years in the solitudes of Midian, away from the busy world, where he might see visions and hear messages from the throne.

Elijah was chosen to abide with God beside the drying brook and these striking exhibitions of heavenly might were but the inevitable results.

That strange call that came to Abraham while he dwelt by the Euphrates, bidding him leave his country and his kindred, was the summons to this comradeship and those wonderful experiences when the Lord of glory came to speak with him as a man speaketh with his friend were but single items in this blessed life.

Have you learned this Divine order? Are you putting first things first? Like the twelve, you have been chosen to be with Him. And failing in this it will not be possible to fulfill His desire. Not for a little now and then. Our fellowship is not to depend upon the changing circumstances of life. It must not be the

event of special times and sacred places. Always and everywhere we may dwell with Him. Though the din and strife of battle may be about us, though burdens press and cares annoy, though the toils that fall to our lot seem to demand more strength than we have to give, this heart-clasp with Christ need not be broken.

"Not only 'neath the temple arch where all the air is filled
With incense cloud, and by the sound of holy song is thrilled,
May burdened spirits lose their load, and fierce temptations cease;
For He who overcame the world shall keep our hearts in peace.

"Along the crowded highway or in the noisy street,
Amid the hum of voices and the tread of hasty feet,
Or where the wheels of busy life turn in the heated air,
The separated soul may find its mountain-tops of prayer."

I.

Let us try to grasp what this fellowship means to Him.

In the 149th Psalm we are told "The Lord taketh pleasure in His people." The Hebrew word is "ratsah." It means, "to pasture," "to feed"—"The Lord pastures with His people." Glory to His name! He does not withdraw behind the curtains of His palace and make for Himself banquets of splendor. Some day there will be a feast up there which words cannot describe—the marriage feast. We shall sit with Him then and be partakers of the feast. The bells shall ring! The choirs shall sing! The hosannas shall be loosed. But

I am tempted to believe that there isn't any feasting in heaven today. Jesus said: "I will not henceforth drink of this fruit of the vine until I drink it with you in the Father's kingdom." No feasting up there now. When the Lord is hungry today He cometh down to the earthly pasture-lands where His people are.

In the first chapter of the Song of Solomon the bride is wanting to know where the Bridegroom feedeth, and they answer, "If thou wouldst know, O thou fairest among women, go thy way by the footsteps of the flock." Ah, yes! That's where you'll find Him. That's where He feedeth. That's where He gets His joy. "The Lord pastures with His people."

How much it must have meant to Jesus during His earthly life to have these chosen ones at His side! He had a human nature. He was a true man. His heart craved companionship. He was hungry for love. There were times when His disciples failed Him. Often when He most needed sympathy their hearts were dull. Yet He rejoiced in their friendship. He knew they loved Him. They had been willing to forsake all to become His disciples. Other friendships had offered their delights but they chose rather to be His friends.

He longs for this comradeship today. Do you remember that dark period in David's career? He had been anointed king by the prophet of God. The unshakable Word had assured him that he would one day sit upon the throne. But the crown was yet upon his enemy's brow. He had been driven from the court of Saul. With jealous rage the selfish monarch had

sought his life. He was a rejected man. And while he abode in the cave of Adullam there came out to him four hundred men. They were willing to forsake everything else that they might be with him. They were willing to be despised and scorned that they might become the comrades of the rejected king. What comfort it must have brought to David's heart!

Jesus is in much the same position.

> "Our Lord is now rejected and by the world disowned:
> By the many still neglected, and by the few enthroned."

Some day He'll sit upon the throne. Some day He'll reign from sea to sea and from the river to the ends of the earth. Every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. But He's rejected today. Men are despising Him. They trample His blood beneath their feet. They refuse Him their allegiance. Do you want to cheer His heart? Do you want to bring Him joy? Just be willing to put aside all else that you may be His comrade. Let Him know that He can trust you,—that there is nothing in all the world dear enough to come between you and Him. Oh, the sweetness of it! Ordained that they might be with Him!

It is not a one-sided fellowship which exists between the parent and his child. The little one delights to abide close against the heart of this one who loves him and supplies every need. But, do you know, I think the father needs this fellowship more than does the child. When he comes home from the strenuous day out in the cold hard-hearted world he makes room in

his arms and the wee bit of humanity climbs up against his breast. I do not profess to know how it is done, but as those baby fingers run through his hair they roll off the care that has been loaded upon him. And as the chubby cheek presses against his own new strength and courage for life's battle are squeezed into his soul. As he listens to that prattle that is sweeter than an angel's song he wonders that he allowed himself to be annoyed by the selfish, greedy cries of the world as he battled for bread. Ah, yes, the father needs the child.

Pardon me, my brethren, for using these homely illustrations. I know it is like trying to hold the ocean in a teacup to endeavor to comprehend the Lord of glory by means of the things of time. But we can remember that the truth is far richer and more precious than any figure. It is true. The Master needs us. You may be far more to Him than you have ever dreamed. You have been chosen that you may be with Him.

This is the pathos of that word in the 3rd of Revelation. We speak it to the unsaved one when we ask him to accept Christ. It is all right. It ought to appeal to him. But let us remember that it was addressed to the church of Laodicea, to those who professed His name but were lukewarm, neither cold nor hot. They were increased in goods and were content, but they were poor and wretched and miserable and blind. He stands outside the door of such. He is cold and tired and hungry. The dew of the long, dark night is upon his hair. He seeks a place of rest, and he cries: "Behold, I stand at the door and knock; if any man hear

my voice and open the door I will come in and sup with him, and he with Me." Yes, He wants to sup with us. Oh, let Him in, careless one! Let Him in, world-tangled one! Let Him in, faithless one! Open the door. Bid Him welcome. Give Him the joy that He longs for. Make Him a feast in your heart.

II.

In the second place, let us make mention of just a few of the many blessings this fellowship will bring to us.

1. Security. You will be safe, and you will know that you are safe so long as you are with Him. There is a striking passage in the Colossian epistle. We have marveled at it again and again. It seems so wonderful. The truth which it reveals is so rich. Here it is: "Your life is hid with Christ in God." Then Christ is hidden in God? Yes, that is His home. The Man of Nazareth is in the bosom of the Infinite. And in a real and true sense the believing soul is with Him there. I do not wonder that He says, "I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand." "My Father is greater than I and no man shall pluck them out of My Father's hand. I and My Father are one."

Yet we are timid and afraid and full of doubts. I like to go to the 91st Psalm and read over and over those precious assurances. They seem to cover every danger—to anticipate every need. They span the entire life. "Thou shalt not be afraid for the terror by by night, nor for the arrow that flieth by day; nor for

the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee." To whom are these pledges made? To such as dwell in the secret place, and we know that this is to abide with Him.

2. The second blessing that flows from this abiding is peace. This comes close upon the heels of security. When we know that we are absolutely safe, we have a proper atmosphere for peace. But there is a word of the apostle which we need to ponder. We find it in Ephesians 2: 14, "He is our peace." Peace is not a gift which the Lord sends to our door by special messenger. It is not a blessing which He flings us as He passes on like one might toss a coin to a beggar on the street. Peace is Himself. You can't have it without having Him. How slow of heart we are to believe. We convince ourselves that gain is peace or distinction or worldly delight, but no slightest breath of the holy benediction will they bring. Jesus is peace. To abide in Him is to know it; to be separated from Him is to lose it.

As I stood on the battlefield of Waterloo one day looking at the great bronze lion which has been erected at the summit of the mound to commemorate one of the world's greatest battles, I noticed a number of birds flying about the head of the majestic figure. Drawing nearer and looking more closely I found that these little creatures had built their nest in the lion's mouth. There they laid their eggs and reared their young.

Oh, troubled soul, build your nest against the heart

of Jesus. He is there right in the midst of the field of battle. Creep close to Him and abide—and through all the din of the conflict you shall rest.

3. The burning heart. The fire had almost gone out in the lives of those two disciples who on the afternoon of the resurrection were dragging themselves along toward Emmaus. There is no discouragement so black as that which comes with the eclipse of hope. One by one the stars which shone in their horizon had gone out until the midnight was on. The flames had died down within them until there was scarcely a spark. So complete their despair that even the words of the women who claimed to have seen the crucified Lord alive made little impression. But when the Majestic Stranger joined Himself to them it began to lighten in the east. The flames began to stir as they do in the stove when the drafts are turned on, and in a little while they were all aglow. What was the cause of this transformation? It was the sight of His face—the power of His voice—the mighty impulse of being with Him. "Did not our hearts burn within us while He talked with us by the way?" And see them as they turn back to the city with the resurrection message! No dragging, heavy footsteps now; no lashing of unwilling feet. They are off like the wind. On, on, mile after mile. They can hardly hold that glad gospel that is on their tongues. Oh, my brethren, it is the burning heart that makes swift feet and eager lips, and this is what we need today, and we'll only get it in His presence. Too much coercion is required. We have to coax and bribe and even threaten ourselves into duty.

III.

I wish we could know, lastly, what this fellowship will mean to the world. For, believe me, with all its pomp and pride and boasting this old world is in a sorry plight. It does not lack money. Its coffers are full. Its ground has brought forth bountifully until it has scarcely where to bestow its fruits. Carnegies are seeking the opportunity to give its millions away.

It does not lack genius. Its children are building monuments and consummating enterprises that fairly bewilder us for their vastness. It does not lack knowledge. It does not lack energy. The world needs Jesus, and for lack of Him, with all its resources, its might, and splendor, it starves and dies; and the pity of it is that God has made provision for this need—there is enough and to spare, but we are the channel through which it must reach the world. The only hope of this old world is in a church that lives in fellowship with Christ.

And this ordination is not alone for the life of earth. Its consummation lies beyond the bounds of time. We shall see Him, we shall be like Him.

At a recent Christian Endeavor Convention in Buffalo, one evening Fanny Crosby was introduced to the great audience. After she had appeared and spoken a word of cheer, by request, Mr. Jacobs sung one of the sweetest of her hymns—"Saved by Grace." When he reached the last verse he lifted the dear old saint to her feet and lowering his voice to the strength of hers they sung it together. As she raised her sightless eyes

toward the sky, and with rapture on her face and the trembling of love in her voice sung, "I shall see Him face to face," I had a glimpse of a soul in heaven. And we shall see Him—we have been chosen for this—we shall be with Him through the ages to come.

"NOT ASHAMED OF MY CHAIN."

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MY message is, I trust, Scripture and message in one. I will give you the definite keys of the chapter—2d Epistle of Paul to Timothy, the first chapter: "Be not thou therefore ashamed of the testimony of the Lord or of me the prisoner of the Lord." "I am not ashamed."

"Onesiphorus was not ashamed of my chain." Onesiphorus was the man whom Paul praised and he was the man for whom Paul prayed. He praised him with very great praise and he prayed for him with very tender prayer. It is evident by this brief, bright paragraph concerning Onesiphorus that the man had burned himself into the very heart of Paul. Paul could never forget his dear Onesiphorus, and he just gives this paragraph as the great fore-gilding of the picture that is forever on his heart. And why did he praise Onesiphorus in this way and why did he pray for him? "The Lord grant mercy to the house of Onesiphorus," "Bless his wife, his dear children, his family. Bless the house of Onesiphorus, bless it forever. And then the Lord grant mercy to Onesiphorus in that day, for he was not ashamed of my chain." That is the story—"not ashamed of my chain." So charming, so noble! Paul would never forget it.

Onesiphorus is the free merchant, the free man of Ephesus, the convert of Paul. The story is on the face of the paragraph. It cannot be mistaken.

Onesiphorus was the merchant at Rome, a true Gideon, and he was in Rome as the merchants were in Rome. He was in the merchants' guild and chambers, the great palace where they met together for merchandising, for commerce, for practical and financial communication. But Onesiphorus could not forget that the man who in Ephesus, in Asia, led him to Christ was in prison under the palace of Cæsar; and stealing away, leaving all the evening's pleasures of his hotel, and finding his way around the first hill, the second hill, beyond the palace of Cæsar, to the back of it, past the sentinel (for like every business man he understands how to rub the hand of a sentinel), past the door when the signal was given, and a little longer and Paul and he were locked in one another's arms.

Paul says, "Searched me out diligently and found me and came to me." It was no wonder that this man of all the ages carried Onesiphorus on his heart forever and gives the picture for all the ages—"Not ashamed of my chain." And what is the meaning of this eulogy of one man? This is it—Here is one man who bears that character which is literally the Christ-character. There have been many attempts by newer critics to show that this Onesiphorus was one of the fine scriptural examples of good breeding, of high culture, of fine gentlemanly spirit. That kind does not get around the back of palaces into the prison. That kind of culture and breeding will not find the man who

is outcast for his cause and who is awaiting his death. No! There is another character, and only one kind of character that can account for this man, and that is this character which is literally Christ stamped and engraved upon the spirit, just as Jeremiah in the olden time when Jerusalem was falling, found a few men of divine character. He says, "The precious sons of Zion, comparable to fine gold." "Men who have gone through the fire, who have faced something, and felt something for God." "Comparable to fine gold." This was the kind of man Onesiphorus was. The Christ-character was in him, and as he entered the prison in the damp near the wall where the light came through, and where Paul's shivering frame was still seeming to say, "Bring my old cloak that I may keep my shoulders warm," as Onesiphorus saw him and hugged him up to his heart, there was another voice came from a higher palace than Cæsar's, and that voice was, "I was in prison and ye came unto me."

Now, it is not only that this precious character is embodied in Onesiphorus, but he is the man of public courage. He had a courage higher than the ordinary Christian courage even of those days. It is a very easy thing, we have done it frequently in our great cities, it is quite an easy thing for good people to give their companionship quietly (behind the door as we say), to call on the poor, the despised and neglected. It is quite another thing for brave, honest, rich, well-to-do and strong men socially to give their companionship and countenance to the poor man and the unworthy man, and to the unpopular cause along the public thor-

oughfare and along the exchange where all eyes will be looking and every one will say, "Ah! Whom is he with now?"

Now, Onesiphorus did exactly that. The freeman with face bright and head upright goes along the street waiting for Paul on his day to come out, and as Paul comes out with the soldier, his guard—the police constable, as we might say—joined hand to hand, wrist to wrist, as the two walk along Onesiphorus joins them, holds up his head higher, the freeman with the prisoner. Many of the boys, as boys will in American or other crowded cities, many of the boys a short time before as they saw Paul come along, the poor weather-beaten man,—scarred,—bronzed,—dust-covered; enfeebled (except the living triumphant spirit in him), bearing on his body still the marks of all the stripes, going forward a little as the stern guard went along with him; the boys agreed and said, "This man must be a bad man. Let us throw stones at him." But when on the next journey Paul walks along and Onesiphorus is by his side, the boys say, "That is a great man with him. What friend has he found? He cannot be the bad man we thought him to be, with such a companion by his side giving him countenance and companionship." In fact, Onesiphorus forever represents that public courage that at all hazards will stand by an unpopular cause.

A few years ago in the city of Manchester, a brave, consecrated girl, called in common phrase "a salvation lassie," was standing at eventide at the corner of one of the crowded thoroughfares, her heart full of love

that could not be suppressed, and in sweet notes so simply she sung of Jesus' love and saving power that a crowd gathered, business was stopped, the thoroughfare was blocked. Workingmen forgot they had not taken their supper and were not at all hungry as they stood with their baskets under their arms and listened with begrimed faces and tears flowing down their cheeks. Then suddenly that service was stopped by a rude officer who said, "This will never do, to block this thoroughfare." And the consecrated girl was hurried along to a common police cell and shut up for the night.

The next morning she was ruthlessly led up to the dock, and there stood the big police officer to charge her. The man at the desk read the charge. The magistrates, one, two, three, or more, sat there, and in the center of them was one who, as he heard the charge read of singing the song of salvation and of holding a religious service and stopping the thoroughfare, was seen to leave his seat. He moved back and made his way up until he stood side by side with the brave girl, and he said, "This cause is mine, and if this Christian girl has to be condemned, I am condemned. If for her service to God she is to be condemned, I will be condemned rather than she." That brave man was Frank Crossley, of Star Hall, Manchester, who ultimately died of a broken heart for poor bleeding Armenia; no longer could he survive the terrible reports that came from that part of the world. In either hemisphere a man who will take up an unpopular cause and stand by it in spite of public criticism is the man above all others the church requires in these days.

We are in an age when Sabbath sanctity is an unpopular cause, when the integrity of the Scriptures is becoming a very unpopular cause. We are in an age when the true deity of Jesus Christ is questioned by both pulpit and pew, and they would rob Jesus both of the cross and crown were it possible; therefore in these days we certainly need a public courage that will stand in spite of laughter, persecution, scorn and derision either of society or within the church and will stand bravely for the truth and the unpopular cause.

This man was also the man of practical consistency. He was in Rome—*in Rome,* but he did not do as Rome or the Romans did. At this season our seaside resorts, and sometimes our summer resorts inland, by lake, by river, by hillside, the lovely nook, these places get thronged with Christian families and Christian people (thank God for this lovely resort where the consecration to Jesus Christ has set its stamp indelibly on the work and the principles you embody here); unfortunately that is not the case in so many of these places. Many of the people who go to these resorts are Christian people. In fact, it is now a recognized principle in Christian economics that Christian people are the most prosperous people. They have the most money and leisure to enjoy life, and this is one of the great principles of Christian economics of this age, and because of that it is necessary that we learn wherever we are, Athens, Rome, London, Naples, or any of the fashionable resorts of Europe, or other lovely spots, to have the same Christian consecration and character, and to have the same consistency in Athens, Rome or London,

as in the home circle or in the communion of one's own church. "Be not thou ashamed of the testimony of the Lord."

Well, Onesiphorus gives us a wonderful example of this practical consistency. He found his pastor in prison in Rome. He entered into the communion of saints afresh. He shared the benedictions of one of the most charming services that ever came to human hearts. When Paul and Onesiphorus got together and were walking on the streets of Rome, they talked of those blessed days in Ephesus, and Onesiphorus might have been heard to say, "My dear Paul, when so mightily grew the Word of God and prevailed that I was converted and when the power of the cross took possession of me, and when I and others brought their books of necromancy, astrology, fortune telling and the black arts and put them all in the fire, because we had in Jesus Christ the letter and the life, the truth and the way, and we all burned the books which were valued at fifty thousand pieces of silver, we rejoiced with joy unspeakable and full of glory." And as they talked like that the joy and communion of those twin spirits made heaven on earth, the chain seemed to lose its weight, the guards by the side of Paul seemed to have vanished and heaven came down around them. It was glory, positive glory there.

And consistency to Jesus Christ will make glory for the saint under the most adverse circumstances of human life. It is a pity we dream so many dreams that are new about what the Bible teaches of religious fidelity and Godly consistency; really some of us feel we need over again "the old time religion."

I remember when I was a young man our preachers preached to us from the Book of Ruth, using Ruth as an example of loyalty to God. Now they preach on the harvest scene, or the beautiful gleaner, and sometimes the preacher finds there only a love story, a mere love story of our common manhood and womanhood. Oh, shame that the old Book of God should have lost its meaning and grandeur to us who hold truly divine this blessed Book!

There is no more magnificent picture of practical consistency than in the Book of Ruth. It is not mere "quartet" sentiment. Sentiment is all right, but there must be something more in the people of God. Stern, sterling, immovable fidelity! In Ruth we see those three widows, Naomi, worn and faded, husband gone and sons gone, and Orpah the widow, and young Ruth the widow also. And they walked on together until they came to the hill overlooking the great Jordan and the plains of Bethlehem, and Naomi says, "Go back, my children. I have nothing more to give you. You cannot leave your home. Go back." And sentiment with Orpah prevailed. She cried, she really wept. Sweet sentiment! Just like the tears we have now. She wept, and Orpah kissed Naomi. "Goodby, mother. I hope you will get safely to Bethlehem. I hope your feet will not be blistered, and that you will get over before the great rains come. Goodby, mother. God bless you!" And Orpah returned.

But Ruth clave unto her, and Ruth said, "There, that is enough. Say not another word. Hush! Hush! Not a word. No! Entreat me not to leave thee, nor to

return from following after thee. For where thou goest I will go, and where thou dwellest I will dwell. Thy God shall be my God. Thy people shall be my people. The Lord do so to me and more also if aught but death part thee and me." And those two went on, and it is because of the fidelity of Ruth, because of the grandeur and solidity of that character, that our New Testament pages are luminous with the glory of one of whom Ruth herself was the ancestress. It is this that causes the Old and New Testament not merely to adhere, to stick together, but to cohere. And our Christian lives in these days can have that fidelity. We can practice a consistency that will show to this world that our faces are toward the sun and our feet are on the mountain, always in the light, triumphant for God. "And having done all to stand!"

But there is one final fact about Onesiphorus. It is this—That he is also the man of prophetic compensation. Paul never thought of his face, but he joined him to that day—"that day." "The Lord have mercy and show him most beautiful mercy in that day," the day that is coming, the day when majesty and mercy change not into the common human merit, but into the transparent divine award! The day when God will write it up once for all before the generations that have ever been that it may stand to all eternity that Jesus Christ can never be in debt to any mortal man. That man that puts the best of himself and his gifts into the service of the Lord here, will find in that day Jesus Christ has enough compensation to be infinite satisfaction for all the ages. That is the meaning of the judg-

ment scene for the saints. Jesus Christ will have a day to come when He will have crowns to give. Oh, crowns to give! Yes. "When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." "Be thou faithful unto death and I will give you a crown of life." Blessed be God! Jesus Christ will have crowns to give.

The glory of that crown should light upon our lives now, and it is lighting upon the lives of multitudes of new believers in Christ. Hundreds and thousands have sung that glory song with the light of another life in their eyes. They have sung the glory in factories. in little homes where they have more children than chairs. They have brought the glory of that heavenly life down into those little homes. They have sung it in their dreams of happy restful slumber and at the school anniversaries. And what is the meaning of that glory? It means in the day to come, the day of days, the golden day, when Jesus shall appear in glory; then those that have been faithful shall receive crowns upon their brows and Jesus Christ shall give them welcome to their heavenly home. Then chains shall be transformed to crowns and stripes shall change to scepters. There will be a crown that will surpass in beauty the most costly crown of the earthly monarch, for that will tarnish and decay, but the Christian's crown will never fade. The warrior is given a crown of laurel leaves, but a blight is on its greenness, the blight of blood and death, and it soon withers away; but the Christian's crown of glory will never fade away, and Jesus Christ will have crowns to give to those who do the prison

work and those who hold the unpopular cause, and for those who have not been ashamed of Him in all conditions and circles of life, to these Christ will have the crowns to give. Will your Lord know you then?

Have you entered into the spirit of communion with that which is actually so unpopular and so hard for you that you have felt something like rebellion in your heart, and that you did not want to face it? Has Jesus Christ sometimes appeared strange to you, so strange that you have wondered whether you need to do this thing or stand by it? Have you thought it is a pity to be forced to do this thing? Surely not, for it should be your honor to obey! And if Christ seems strange to you about some of your difficulties now in life, He will give you a vision of Himself another day if you are true to Him.

"'In prison I saw Him next, condemned to meet a traitor's death at morn;—
The tide of lying tongues I stemmed and honoured Him mid shame and scorn;
My friendship's utmost zeal to try, He asked if I for Him would die.
My flesh was weak; my blood ran chill;
But the free spirit cried, 'I will!'
Then in a moment to my view the Stranger darted from disguise,
The tokens in His hands I knew, my Saviour stood before my eyes,
He spake, and my poor name He named, 'Of Me thou hast not been ashamed,
These deeds shall thy memorial be, *fear not, thou didst them unto Me.*'"

"WHERE THERE IS NO VISION THE PEOPLE PERISH."

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THE portion of Scripture to which I invite your attention you will find in Ephesians 3: 10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

The Epistle to the Ephesians, you know, is devotional. One of the expressions is the word "Grace," which is used about thirteen times; "In the heavenlies," five times; "In Christ," more than twenty times.

It was written when Paul was a prisoner in Rome the first time, together with the Epistle to the Colossians, Philippians, and Philemon. In this epistle, Paul takes us up on the very heights of human experience in such expressions as, "Chosen in Him before the foundation of the world," and when in the three-fold prayer He prays that they might know the hope of His calling, and what is the riches of His inheritance in the saints, and what is the exceeding greatness of His power to us, even according to the power that raised Jesus from the dead, and again in this text in which he states not only the mission of the church, but more exactly the extent of that mission—"That now unto the principalities and powers in heavenly

places might be known by the church the manifold wisdom of God." There is more in the mission of the church than that of personal salvation upon which we tarry so long, and it is more as we find in this text than giving the gospel to the heathen world, noble as that is. It is more than that. It is to make known to other orders of beings, to other worlds, to other intelligences, something of the manifold wisdom of God, not by neglecting this, but rather, by doing of this, to teach the angels something that otherwise they would not know.

Now, the part angels have taken in the affairs of this world has always been an interesting part. At creation they were present in great numbers, and at the giving of the Law—Psalm 68: 17. They were present at the birth of Christ. No sooner had one angel announced the glad tidings than suddenly there was a multitude of the heavenly host, saying, "Glory to God, on earth peace, good-will toward men." At the resurrection of Christ they rolled away the stone and sat upon it. One sat at the head and the other at the foot, where the body had lain. Then, they announced definitely to the women He had risen and calmed their fears and brought to their minds definite instruction in regard to what Christ had said eight or nine months before. Oh, the part angels took and are taking in the affairs of this world is an exceedingly interesting one. "Are they not all ministering spirits, being sent forth to minister to those who shall be heirs of salvation?"

God has organized the church in the world, and it is to instruct them in something of the manifold wisdom

of God. So the church has a great mission, not only in the salvation of men as individuals and communities, or giving the gospel to the ends of the earth, but in giving the Gospel and fulfilling her mission she has a mission to those who are above, who shall learn something more of the manifold wisdom of God by the way in which the church does her work. This is what Paul means to convey—"By the church to the principalities might be known the manifold wisdom of God."

I do not know what other means God may have of revealing Himself to higher orders of beings, but in the text Paul says the church has a mission of making known something of the manifold wisdom of God. This may be the only planet in open rebellion, and other orders of beings are learning God by the way in which the church performs her great mission in the world.

We have here an appeal to the great in man. How often God appeals to the great in man, as if to draw him out in character and thought and action and purpose to be more and more like Him—akin to Him. And so very often He is Himself the one who appeals and uses the word great. "As the heavens are higher than the earth, so great is His mercy to them that fear Him." "God so loved." Paul, the writer of this text, when he comes to work out the comparison between the effect of Adam's sin and the righteousness brought in through Christ, can only say, by how much did this righteousness of Christ exceed the sin of Adam; where sin did abound, grace did much more abound. So God is continually appealing to the great

in man, as if to draw him out of his littleness, so He says in the text, "Might be made known by the church the manifold wisdom of God."

We have here the extent of the mission of the church, the organized church in the world. Oh, we are so pessimistic, so benumbed, so paralyzed and so feeble in our apprehensions of the great things God has in store for His redeemed people! When Solomon prayed, he had larger thought than any of us. "That all the earth might know that Thou art God." And David when he fought the Philistine had something more in mind than merely putting to death the enemy of Israel, more than a victory for Israel, paralyzed as they had been for forty days. His thought as he went up the hill to meet that Philistine champion was that all the earth might know that there was a God in Israel, and that this nation might know, and that all this assembly might know that the Lord saveth not with sword and spear, "for the battle is the Lord's and He will give you into our hand."

So, we are invited to look at the mission of the church. But what is the church? It was something very dear to Paul. I counted up more than fifty times it is used. The word Ecclesia was continually on his lips—the church, the church. What does it mean? The church is first the called out, as the word implies. Called out in regeneration and sanctification and hope and belief of the truth. Constantly called out from herself, out into her larger, world-wide and more than world-wide purpose of the Almighty God. Called out

to mind things above; called out to do something; to do the impossible under God.

The church is also called the body of Christ, of which He is the head. "The head over all things to His church, which is His body, the fullness of Him that filleth all in all." "Christ loved the church and gave Himself for it, that He might wash it with water of the word and present it unto Himself a glorious church, not having spot or wrinkle."

Then the church is called the bride of Christ, married to Him, dear to Him. The bride is concerned for the honor of her husband though far off and unseen.

What does the church stand for in this world? She is called out, the body of Christ, the bride of Christ, what does she stand for in this world? The church stands for the highest intelligence. It fosters schools, public schools, colleges and universities. These are the children of the church. It stands also for the best literature. Go into the public libraries and take out that which is distinctly Christian literature and how much will you have left that you care to retain? Go back and take out the indirectly Christian, and you will not have there perhaps what you would care to visit or carry away. She stands for the highest truths. She stands for the highest morality. The church is not all she ought to be and under God she may be, but the best men are in the Christian church. She stands for the largest and oldest continued organization in the world. She stands also for the largest public assemblies. More than twenty-five million of people have

studied the same lesson today we have studied in the Sunday School. More persons meet to hear the Gospel in the churches than in all other organizations in the world. She stands for great peace, great peace between God and man, not only the fatherhood of God, but the brotherhood of man. It stands for salvation both for this life and the one to come, salvation from the power of sin, salvation from the guilt of sin, salvation from the consequences of sin in this world and the world to come. The largest future that was ever opened up to man. "The measure of a man is his hope." Not what he accomplishes. If that be so, the church opens up the greatest hope to man; brings him so close to the other world that he may easily and triumphantly step from one into the other and his life goes on and on commensurate with the life of God.

But will the church stand or pass away? Hear Paul in Timothy, and there were conditions much like you imagine at the time at Ephesus, and Paul writing to him said these words, "Nevertheless the foundation of God stands sure." You read the context and you will find evil men in the church at that place. Not only evil men, but false teachers in the church at Ephesus, and not only so, but these false teachers had a following and had overthrown the faith of some. More than that, they attacked the fundamental doctrine of the church, the foundation on which it rests, namely, the doctrine of the resurrection. They were already having a powerful influence and the doctrine was spreading with great certainty and destruction in that church, much as gangrene spreads through the human body.

How many men have died from blood poisoning, or gangrene! You know when the tides are sweeping through the veins and arteries, no physician, nor all the physicians in the world, could stop it, but the omnipotent word of God could come in and say, "No further." Death is certain in that case. I picture to you that state of things in the church, and you have a poison like gangrene in the human body. Paul, as he looks over the wreck and ruin, says, "Nevertheless the foundation of God stands sure, having this seal, the Lord knows them that are His." I wish when you are tempted and discouraged regarding the condition of the church, and the progress of the church, your local church, or the general church, you would take that one word, "Nevertheless." When the devil comes in with doubts, go back with "Nevertheless the foundation of God stands sure."

I was preaching in an open air meeting in Virginia. In that state the colored people have their places in the rear of the speaker. A number of them sat on a slab. I said just about what I am saying here that I hoped they would take the word "Nevertheless" home and live on it when tempted and tried. Some way it got hold of a colored brother who had lived on father's farm for many years. He was an old man, and years after when I went back there, his first salutation was "Nevertheless." And he went down into the grave triumphantly with that word "Nevertheless." I would like somebody here to take that word home. No matter what the world may plan, how deep-seated the evil in the church may be, "Nevertheless the founda-

tion of God stands sure, having this seal, the Lord knows them that are His."

But it might be argued also from the nature of the founder that what God built to stand will stand. And then it might be argued from past achievements during the centuries. It has triumphed over Judaism in the first century; it triumphed over persecution both strong and bloody in the early ages. Then the church settled down into formalism for a thousand years, and by and by the Reformation delivered the church from this. It triumphed over Deism in England, and Naturalism in France, Rationalism in Germany, and the church will triumph over materialism and commercialism in America and will go on gloriously. "Nevertheless the foundation of God stands sure."

There never have been so many Bibles printed as today. The printing house at Beirut is behind its orders two years in printing Arabic bibles for eastern countries. The Sunday school cruise recently gave them money enough to put in another printing press in order to catch up with their orders. Then in the gigantic undertakings of today for mankind—as Moody, Booth in England, Hudson Taylor in China, and so many other gigantic schemes working on the line of these for the church in making known to the principalities something more of the manifold, variegated, many-colored wisdom of God.

Then, also, the young people of today are ready to undertake for God and consecrate themselves. So there is great hope, I think, from the present outlook of the church in her world-wide and more than world-wide

mission as God has put it upon her. Like the light-house, so stands the church of God. The waves have been dashing up against it for years and falling powerless at her side. The winds have blown against the light-house and the light has never gone out. The storms have come from over the ocean and dashed against the light-house, but it stands firm, throwing out her beams away across the dark water.

Very much like David, "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following."

Oh, the church will abide, and Gladstone was right when he said that more progress had been made in the first fifty years of the nineteenth century than was made in all the preceding generations and ages; if Adam had lived from his time down to this time he would have seen more progress in the first fifty years of last century than all the rest of his life. Then he said that he would have seen more in the next twenty-five years from 1850 to 1875 than in the preceding fifty years, and more in the next ten than in the preceding twenty-five years. And so the church is going on gloriously in her mission—"That now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God"—not only through her world-wide, but more than world-wide mission, make known to higher orders of beings something of the manifold wisdom of God.

If this is the right interpretation of this text, how is this more than world-wide mission to be accomplished?

I should say by a new and larger vision on the part of its leaders, its missionaries, its preachers, its teachers and evangelists and every worker. "Where there is no vision the people perish." And do you know extraordinary, new and large visions always go before new and larger faith? As new extraordinary faith always precedes extraordinary work for God, so there must be new and larger visions of this great and more than world-wide mission of the church of God. Abraham had a vision; Jacob had a vision, and Gideon had a vision, and Jonathan and David and Isaiah had visions and the prophets had visions, and Christ expected His church to have a vision for service, new and larger service, when He said, "And greater works shall ye do, because I go unto My Father, and ye shall see Me no more." He expected us to have these larger visions which some of us are getting here and at such conferences as this.

So Carey, in 1793, had one of these visions and went out from his cobbler's bench to do missionary work in India, that new and larger vision giving the Gospel to India. Duff, in 1796, had a vision, the Church Missionary Society in 1799, the haystack students in 1806, the American Board in 1808, and other organizations have had visions, new and larger visions, and have gone out in greater faith to accomplish great works for God. We must have new and larger visions. Then, in the second place, we are not to be disobedient unto the heavenly vision. Right here I think is the danger with many of us in being lifted up to see

larger things for us in God's purpose, and when we get home and the atmosphere is so cold and things so dead, we do not realize those visions, we are not able in one effort to bring up our institutions and churches into this new realm. The great danger is when God opens up larger opportunities, when victory is ready to perch on our banners, we become discouraged. Suppose Paul had been disobedient to the heavenly vision and had gone back from his conversion on the hill outside Damascus and had not gone out to work! Or suppose he had been disobedient to any of the four night visions which God gave him in the great crucial times of his experience! Suppose Abraham or Jacob had drawn back from the larger things God invited them to! Suppose we draw back from the larger thing God is saying to us today and giving us to experience, what then? We shall do nothing to shed more light unto the principalities and powers upon the manifold wisdom of God. We shall be recreant to our trust. The not being disobedient may cost something. It may mean a tragedy in your life and mine. In Birmingham I heard this sentence from Campbell Morgan, "There is no progress without a tragedy."

In many a life it has been so. On Calvary, a tragedy, at Rome when Paul received the martyr's crown, a tragedy. In the public square in Florence, when in 1498 Savonarola was hung, his body burned and the ashes scattered on the river Arno, a tragedy that Italy might rise. In Scotland, when 18,000 Covenanters yielded their lives, in Oxford, England, when the

spirits of Latimer, Ridley and Cranmer went up in a chariot of flame to be with the Lord—a tragedy. So that—

" By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvarys ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophets' hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned
For humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

The scaffold sways the future—the scaffold of self-crucifixion, self-effacement, or self-annihilation, sways the future of your efficiency in service to your risen Lord, the efficiency of your church or institution, the efficiency of the church militant in her world-wide and her more than world-wide mission to other orders of being. "The scaffold sways the future and behind the dim unknown stands God within the shadow, keeping watch above His own."

THE RESURRECTION.

BISHOP F. C. BREYFOGEL, D. D., READING, PA.

WHEN our Lord ascended to heaven, He left here in that cross and open sepulcher symbols of two great doctrines of vital Christianity—the fellowship of His sufferings and the power of His resurrection. But these are more than symbols. They stand for great historical facts. For the gospel is not a system of theories or abstract theories, else it would descend into abstruse philosophy on the one hand, or into a religion of feeling on the other. Christianity is rather a system of great historical facts and glorious doctrines rooting themselves in the facts and doctrines and life, and greater than them all, the personality of God as He reveals Himself in His final and perfect revelation of Himself in His Son Jesus Christ. One can never measure the power of Christ's resurrection. It transcends human thought and conception, but we may form some approximate idea of it when we consider the powers which He overcame, for the measure of a man's strength is the amount of resistance which he can overcome.

The first power over which he triumphed, and to which I wish to invite your thought, was the political world power, or in other words, the power of anti-Christian world rulers.

When Jesus lay in the tomb they put a seal on it. That was either,—as in all probability it was,—the official seal of Pilate employed by the Jews for this purpose, or it was the seal of the Jewish council by permission and direction of Pilate, the representative of the Cæsar. In this case it was priestly craft and hatred enforced and made effective by the imperial decree. In either case it had its effectiveness only as the seal of Cæsar, for Pilate gave sentence that what they asked for should be done. The seal and the Roman guard stood for the dignity, the honor, the supremacy of the Roman empire, and no Jew, no disciple, no Roman dared to violate that seal with impunity. Back of it stood the whole Roman army to defend its dignity and honor. Christ's body must remain in the tomb, for the Cæsar wills it.

At the beginning of Christ's public ministry He was taken up an exceeding high mountain and Satan showed Him the kingdoms of this world and offered them to Him on one condition. Promptly the Lord rejected the proposition and condition. It was a most subtle temptation. Now after the lapse of only three years this same Jesus lies in the tomb a prisoner condemned and crucified, prisoner of one of the powers of this world. He who so promptly rejected the proposition on the mountain of temptation, himself is now the victim of one of these powers. And what would one of these worldly wise men of the twentieth century who know everything, except possibly of heaven, have said if he had stood at that sepulcher? "Thy purpose of establishing a kingdom in this world was an empty one.

Instead of doing so, Thou art Thyself the victim of one of these kingdoms."

The great question of Roman supremacy had at last reached the tomb of Jesus. The eternal purpose of God in human redemption and the mightiest political power that the world has ever known met at the sepulcher. This great military empire, which had overthrown every other power which it had ever met, was now moving as an antagonist toward the place of divine prophecy for the welcome of a new spiritual kingdom in this world.

The Cæsars, such were their power and authority, were at this time worshiped as God. Even the Jews, abandoning their glorious traditions and their love of freedom and wonderful history, as well as their allegiance to God, cried, "We have no king but Cæsar." And it is a remarkable instance of how swiftly the nemesis followed such a choice. Twelve thousand captive Jews from Jerusalem helped to build the Coliseum in Rome, the very sons of those who said, "We have no king but Cæsar." They had made their choice and passed under his yoke. Israel, faithful to Jehovah, built a marvelous temple to His worship; Israel, faithless, built a play-house in Rome. Which will win? Within is the helpless body of Jesus; outside the army of the greatest military empire of the world. Within the crucified Christ, the founder of a new kingdom; without, the arrogant political anti-Christ, the Cæsar. It seemed an unequal conflict, and judging from purely a human standpoint, only one result could come. But thanks be unto God, on the morning of the third day

came an ambassador from a court infinitely higher than any earthly Cæsar's, and He broke the Cæsar's seal, and the stone was rolled away and the Christ had come forth victorious, and now Satan's proposition is no longer to be considered. And it is written in the Apocalypse, "And the seventh angel sounded and there were great voices in heaven, which said, the kingdoms of this world are become the kingdoms of our God and His Christ and He shall reign forever and forever."

Every student of the history of that time knows how the rulers of this world opposed Jesus. There was a Herod at one end and a Pilate at the other end of His life. Herod, when Jesus was a child and had escaped into Egypt, said, "That great problem is solved; He is dead." When Jesus lay in the tomb, Pilate congratulated himself and said, "That vexatious problem is solved at last; He is dead." But they were both mistaken. Jesus lives and lives forever at God's right hand. When the wise men came from the east and said to Herod, "Where is the new born king of the Jews?" that old sinner got afraid and said, "I deny the right of any one to that title. I am king of the Jews." Thirty-three years later Pilate wrote over the cross of Jesus—"This is the king of the Jews."

It was a short journey from the manger to the cross and tomb (only thirty-three years), but under the quiet footfalls of the Nazarene in that short journey may be heard the triumphant echoes of the march of Christianity all around this world. And now the spirit of the heathen nations, the anti-Christian nations, is precisely the same as the spirit of Herod in those days.

The priests of a false religion would, if possible, seal Christ in His tomb, but unable to do this, they do the next thing—they seek to seal the whole nation into the tomb of spiritual ignorance and death. Will they succeed? No. Christ is going from one nation to another to open them to the marvelous light of the resurrection. Rome tried to seal itself in the sepulcher of death and sin. Did it succeed?

It is only a comparatively short time since Japan issued an imperial decree which read like this, "So long as the sun warms the earth, let no Christian dare come to Japan, and if any Christian does come, or the greatest of all Christians [they were under the delusion the king of Spain was the greatest of all Christians], if the God of the Christians, Jesus Christ will come, He will lose His head." Well, the sun still warms the earth, and Christ the Lord went to Japan and broke the seal upon that hermit nation, and today the light of the gospel is streaming through it. That imperial decree had been placarded upon Niponpasha bridge. It is a famous bridge, for it is the one from which they measure all distances in the empire. Upon that bridge such decrees were placarded at that time, and where that seal of Cæsar stood, today the missionaries of the cross go back and forth across that bridge every day, carrying the story of Jesus and His redeeming love to all parts of that city of 1,600,000.

Several years ago it was my privilege to visit the churches of our denomination in Japan. The superintendent of our work accompanied me from place to place, and I tried to preach by means of an interpreter.

Approaching the city of Supergal, one of the cities of Japan, he called my attention to a large placard filled with Japanese characters put up in a conspicuous place against a huge rock on the outside of the city. He told me that twenty years ago the city passed an ordinance that no Christian would be permitted to enter the city under penalty of being heavily fined and thrown into prison. "Now," said he, "What do you suppose is written there?" I said, "You know I cannot read Japanese characters. I hope it is not the same decree repeated." "Well," said he, "that is an announcement that you are going to preach the Gospel of Jesus in Supergal this afternoon." In 1835 they were cannibals, fifty years later there were thirteen churches and over 1,000,000 people went to Christian worship habitually.

Bring thy tithes into His store-house, O church of God. Bring them freely; bring them abundantly; give thy sons and daughters to Him for work in the field of missions, in foreign and home missions, but forget not to have faith in God, for your faith will give life to your gift. The basis and pledge of the final triumph of the Gospel, the establishment of His kingdom in all parts of this world, was laid on the morning of His resurrection. His resurrection from the dead is the guarantee that the Gospel is going to the ends of the earth. He hath sounded forth a trumpet that shall never call retreat. He has sifted out the hearts of men before His judgment seat. Oh, be swift my soul to answer Him. Be jubilant, my soul, our God is marching on.

But He overcame another force in His resurrection. That was the power of brute force, or, as it is sometimes called, persecution. They apprehended the Lord Jesus Christ by brute force; they came out against Him as a thief with swords; they laid cruel hands upon Him, although He resisted them not; they scourged Him with a merciless arm; they smote Him in the face; they crowned Him with thorns; they laid the wood of the cross upon His shoulder; with brutal violence they drove the nails through His quivering hands and feet; they thrust a spear into His sacred side. The story of that night was one of savage mockery, of a brutal disregard for all right. Force as employed against innocence is always an outrage, but think how employed that night!

His enemies, remembering He said, "If you tear down the temple of my body, on the third day I will build it up again," reasoned with themselves and reasoned logically, but they landed in an erroneous conclusion. They said, "It was by brute force we took Him, the arm of the soldier was strong enough, his spear sharp enough to take Him prisoner and lead Him to the cross and death," and they reasoned the same force would keep Him in the tomb. They knew not that He had laid down His life voluntarily. So they asked for the Roman guard.

Now the conflict around the tomb of Jesus was not simply one between His kingdom and the world, but a conflict between right and might—right personified in Jesus, might represented in Pilate, who stood for the Roman empire. And the question of which would

win was to be fought out. In the Roman empire there was nothing left but sheer physical compulsion. All ideas of justice had long since vanished. No idea of right obtained any more in the so-called halls of justice at Rome. The pitiless scorn which they heaped on Him was in utter disregard for righteousness, purity and goodness. Jesus stood forth as right personified, but man laid violent hands on the right, mocked it. The right they declared to be wrong; innocence they condemned as guilt; the Son of God they called a devil; they slew the right and buried it out of sight, and then put a guard of Roman soldiers on it to keep it there. But when He arose in His glorious power, the soldiers swooned away like dead men.

The saying that "truth crushed to the earth will rise again," was demonstrated. Do you remember that dialogue in Pilate's hall? Right in the person of Jesus stood before might representing the imperial power and injustice, and Pilate, stung to the quick by the dignity of Jesus, said, "Knowest Thou not I have power to crucify Thee; knowest not that I have power to crucify Thee or let Thee go free?" And right, though bound a prisoner, said calmly, "Thou would have no power at all were it not given thee from above."

This same brutal force was applied to exterminate the church of Jesus. We know the early centuries of the Christian church are a record of awful persecution, a persecution which reached its climax in the days of Nero and Diocletian. Around that tomb among those Roman soldiers, or in the person of those soldiers and what they stood for, were Nero and Diocletian and the

other brutal emperors of Rome, there were represented the "Unspeakable" Turk, the Chinese Boxer, and the stake and rack and every other form of persecution which hellish ingenuity has invented to exterminate Christianity. But did they succeed? As though by brute force they could keep Him in that tomb!

I know we are living in a land of freedom and protection against such forms of persecution, and yet are there not forms of individual persecution for Christ's sake in these days? Were you ever persecuted for Christ's sake? I do not mean did any one ever rebuke you for your own folly and then you go around and play the martyr.

In the early days of my ministry in a revival meeting a young lady of about nineteen came forward to seek the Lord. She went home that night and told her father and mother. They tried to dissuade her from her purpose and when they found her in earnest forbade her going to meeting. But the call of God was so loud in her conscience that she could not resist it and the next evening she went again and she struggled on until one evening she found peace in believing. Her father in the meantime had almost brutally persecuted his own child. She went home that evening with a radiant face and heart aglow with love of Jesus to bring her first testimony to His saving power to her father and she had scarcely uttered her first word of praise to Jesus when he smote her upon the mouth. And for one long year he and his wife persecuted their own child while she remained faithful to Christ.

The next winter the first person to come forward in

meeting was that girl's mother. And I shall not soon forget how broken hearted she was. She said to me, "My husband and I tried to prevent our child from following the Savior instead of encouraging her, but I soon discovered she had an experience and life which we did not possess, and I want that same Christ." She asked her husband to go with her to meeting the next evening, but the evil spirit took possession of him and he said, "You stood by me all these days and now you forsake me. If you go to that service and if you go forward or indicate you are participating in any way, I will take you away by main force." She came to me and asked me what I intended to do. I did not know my Lord as well then, and I thought I had to make a plan to interfere with that man. It was right in the midst of the Molly Maguire disturbance and I knew the least excitement would throw the people into a riot. However, toward evening I gave the whole matter into the hands of the Lord.

In the evening the people were gathered, the school house was crowded. There sat the father and husband ready to carry out his threat. When the invitation was given to come forward, it had become an issue between her Lord and her husband, and she came forward and broke down into tears, and I saw the man coming to carry out his threat. I read it in his eyes and long, determined stride. Then standing by the side of his wife for one moment he fell as though he had been literally smitten. He fell upon his knees and cried aloud to God to have mercy on him. That was the power of Christ's resurrection manifesting itself.

The girl could not hold out any longer and she came forward swiftly and flung herself on her knees and put one arm around her father and one around her mother and told them what to do to be saved, and if ever the angels of God spread their white wings over a scene on earth it was that night.

Fear not you who are unsaved to stand for Christ and to die for Him. Your failure in the past was due to the fact that you sought to follow Him in your own strength and you did not succeed, but in the strength of His resurrection life you can not only overcome, but lead others to Him.

There was another power He overcame, and that was the power of sin and death. There is a vital connection between the resurrection of Jesus Christ and the regeneration of the soul. The law of creation was life, glorious, abundant life, but sin entered and with sin death entered. Man willed himself out of God and the Spirit of God was grieved and man died a spiritual death, and death came upon all men. But in the fullness of time Jesus came and voluntarily submitted Himself to death. The culmination of that catastrophe came upon Calvary. No wonder the heavens grew dark! No wonder the earth shuddered under the cross! The whole principle of life seemed to be disturbed. Life was dying. The Prince of Life was dying on the cross. When I look at Him suffering as my vicarious sacrifice, I feel like exclaiming, "The human race is dying there on the cross." When I see the funeral procession carrying the body to the tomb, I see the funeral procession of the human race. But

thanks be unto God! On the morning of the third day there was a voice which cried, "I live, and because I live ye shall live also." Bursting the tomb of death, life came back to me. Mortality was swallowed up in life.

But He has ascended on high, and I am dead in trespasses and sins; how will I get this life? I cannot go up to heaven to find Him. Where will I find Him? Here in His blessed Book, in the promises of God may you touch Him and the Spirit of God reveals your crucified risen Lord. Here I find Him. But what next? By faith, for faith lays hold on the Word and realizes the resurrection power and we are born again to a life by the resurrection of Jesus Christ from the dead. But you say, "I cannot ascend into Heaven to bring Him down." But the word is nigh thee, even in thy mouth. The word which we preach is, "If thou will confess with thy mouth the Lord Jesus and shall believe in thy heart that God hath raised Him from the dead, thou shalt be saved." And in this faith in the resurrection of my Lord, I receive the grace and experience of regeneration of my heart. And this is what the world needs. Men around us dead in trespasses and sins need this life.

On an Atlantic steamship one day I was drawn into conversation by a gentleman who had impressed me by his manner throughout the entire voyage. After drifting through the common-places, we opened up on the question of religion. I found him an extremely intelligent man. He had spent a number of years in the Orient and among other things became interested in

oriental religions. He said of all the religions he preferred Buddhism. He enlarged on it and grew eloquent and we drifted into an argument, he upholding Buddhism and I contending for Christianity. I waited for the right moment to come and suddenly shifted the whole question from the plane of controversy. I made up my mind to turn the argument into a testimony meeting. I said, "May I ask you a personal question?" He said, "You may." "Well," I said, "does your belief in Buddhism give you peace of mind and heart?" When I put that question to him such a shade of suffering passed over his face that I saw I had touched on some experience or sorrow or grief that was eating out the man's heart. He is a man so prominent in circles in England and America if I were to mention his name the majority of you would recognize it instantly. Then looking at me, he said, "Do not speak to me about peace of heart. I have not had peace for years, for years," and his voice shook. "I used to be addicted to strong drink. I gave it up that I might find peace. I was addicted to the use of tobacco. I gave it up. I sometimes used profane language. I abandoned it in order that I might find peace. I am a clean man in my outer life, but I have no peace and I never expect to have any."

Then I said, "Don't you want to ask me a question?" And he caught my meaning instantly, and said, "Have you peace?" And then I had the opportunity to tell him I had peace in believing in Jesus Christ as my sovereign Lord and that once I brought myself to His feet and depended altogether on His grace and mercy,

He filled me with peace and joy and heavenly satisfaction. He said, "I cannot believe." I said, "You know better. You know you believe all the time in other relationships of life." He said "I know I do, but in religion I cannot believe."

The next day he came to me and laid his hand on me and said, "Can you tell me a little something more about peace, about faith in Jesus Christ?" I put my arm around him and we sat on the sofa together and he opened his heart to me and told me the sorrow of his life. And I had the sweet joy of praying with that man and he found peace in Jesus Christ. There are thousands of men all around us who are carrying within themselves unspeakable sorrow and pain. Let us bring them this message of a glorious life in Jesus Christ.

May I close these remarks with one more statement? —and that is that the church herself needs more of this life. We need more members of the church who are really born of the Holy Ghost, who have really come into the kingdom of God. We need men and women who through repentance and by faith in Jesus Christ have realized the power of Christ's resurrection and entered into conscious communion with God. As a church we need this life, and we need it more abundantly—more abundantly. The way to get it is to fulfill the conditions which God has laid down in His Word. A great army is needed.

I enter with the prophet a large plain covered with bones, very many bones, very dry bones scattered around. What an opportunity for a committee of statis-

ticians! But it is only, after all, an organization of skeletons. I can put helmets on their heads and swords in their hands and hold them in place for a little while, but it is organized death. And I may cover these bones with muscles, I may give them a semblance of art and beauty, and still I have organized death. But when comes the wind of the Holy Ghost and goes through those bones, they become animated, the life comes and they stand on their feet. That is life. The life comes and then there is a standing, marching, glorious host ready to do valiant service for the Lord. The world is waiting for this blessed Christ and for us to bring Him to them. Let us bring Christ to them.

"HAVE YE RECEIVED THE HOLY GHOST?"

HENRY MONTGOMERY, D. D., BELFAST, IRELAND.

I WANT, dear friends, tonight, to have a few simple words with you about the Holy Ghost, and I want for a starting point to read that 19th chapter of the Acts of the Apostles, where you remember the great Apostle of the Gentiles enters Ephesus; and, the very first thing he does is to find out, not the unbelievers and heathen in order to begin his evangelistic campaign, but he finds out who were Christians, and according to the record, the first thing he asked them is this, "Have ye received the Holy Ghost since you believed?"

Now, it appears to me that the great need of the Church of America, and the great need of the Church of the Old Country and of all over the world, is just a fresh baptism of the Holy Ghost. There is no other cure that I know of for the apostasy of the church and for the condition of the masses, but a new anointing of the Holy Ghost. We have a writer who speaks of the beautiful, delicate tracing of the common nettle and who says that all you need is a nettle and a microscope in order to see these beauties. We don't see the beauties of the nettle, according to Huxley, without the microscope; we don't see the beauties of that Book; we don't preach in power and have men and women brought to God, unless we know more about

the Holy Ghost. May the blessed Spirit rest on us this lovely Sabbath evening as we are assembled here under the trees, and may we feel the touch of that unseen hand that wears the nail marks still; for it was on this blessed day of the week that Jesus showed His wounds to His apostles; that Jesus breathed upon them and said, "Receive ye the Holy Ghost," and they did. May He say it to every one of us.

I want to point out that the apostle did a wise thing in seeking to reach these men first. Supposing he had started to preach the Gospel and some of the ancients should have said, "Can you show me anybody whom your message has affected?" And suppose the apostle had brought out these twelve men. Couldn't you imagine these quick-witted ancients saying, "If you and your religion can't do more for us than for these men we are pretty nearly as well off without either"? We need to lift the entire membership of the Church of God up to a higher level. So, our prayers should be for God to bless and fill, and overflow the Christians, because then the whole land will feel the thrill and throb of the deeper spiritual life. Remember, it is not merely having the Holy Ghost; no man can be a Christian at all without the Holy Ghost. It is the overflow of the Nile that is a benediction to Egypt. There may be somebody listening to me tonight who has seen, spiritually, better days. I am here and away, and I want only to give God's message to you tonight. Brother, are you a kind of an extinct volcano? Sister, are you just a shadow of what you used to be? A student in the days of Elisha that went

felling trees lost an ax head. He did a wise thing, for he stopped. He might have gone on and struck the tree with the handle and he could have made a mighty noise, but, mind you, there would have been no tree coming down. I have known men to go on using the handle when the weight and the sharpness had gone out of their lives. Oh, men and women, in the gloaming of this Sabbath evening, send up your prayers to God to get back the weight and sharpness into your lives that you had when you loved your Savior first, when you saw the wounded, dying, suffering Savior suffering for you. Pray for those days to come back again; and, thank God, they will.

I want to point out another thing. They admitted that they didn't know anything about the blessed Spirit, but, thank God, they were willing to learn. They were there in Ephesus and the currents were sweeping hellward; these men had no testimony. No burning prayer shot up from their hearts; no joy was upon their faces; no grand outlook in their lives. That is not how it ought to be; but, thank God for them, they were willing to learn, and the Apostle Paul told them that the blessed Holy Spirit had come. It has been said that a man may be living in the dispensation of the Spirit historically but not living in it experimentally. I want to live in the Spirit experimentally and we want to get there tonight. You have heard of the men adrift, as they believed, in the ocean, crying out to those coming to their aid: "Send us some water; we are dying of thirst." And the answer came

back: "Dip it up; you are sailing in the Amazon." Here and now God is willing to come into our lives. When the Holy Ghost comes into a man's life with His Pentecostal fullness things are all different. Peter and John went up together into the temple. When the Holy Ghost comes there will be a wonderful unity about God's dear children. Those Spirit-filled men stayed by the old synagogue and tried to make things better. I tell you an ounce of help is worth a pound of criticism. These men went up at the time of prayer. There was a man lying in front of the beautiful gate. When we are filled with the Holy Ghost crippled humanity will always attract our attention. My friends, the reason why we pass the morally maimed, the men who drink and gamble, is because we have not enough of the blessed Holy Spirit; but Peter and John faced that problem, and thank God they did. There are living in your slums half-damned men and women who are going to bless your country. George Whitefield carried drink to the public house in England; but when the grace of God entered George Whitefield's heart he was like a torch-light of the Eternal. You may have in your cities men and women in the very gate of perdition, but God is able to save them, able to put them on their feet and to keep them there. That is the message that the age needs. It doesn't need anything newer or better than that. I see the Gospel save men nearly every day I live.

People filled with the Holy Ghost will always look at the cripple. Our British, and your scientific societies

would study the gate and tell you all the points of beauty. We have not much to do with the gate. We study the pearly gates.

I hope there will be thousands going back from Winona filled with the love of the souls of perishing men, filled with love to Jesus Christ. You can have a big meeting and a small blessing; and you can have a big blessing and a small meeting, but, thank God, you can have a big meeting and a big blessing, and that is what I would like for the Winona Conference.

They found that God was willing to bless these men then and there and they fell into line. Some of us are looking for blessings until our hair is gray. There came a time in the history of the children of Israel when they did cross the river and did put their feet upon the promised land. There did come a time in the life of young David when Saul anointed him and poured oil upon his head, and the Bible says that from that day the Spirit of the Lord came mightily upon him. Is this to be the night when every heart is to be open to God and when we are to say, "Blessed Spirit of God, come into my life tonight as you have never done before?"

I remember about a lady whose child was kidnaped when only a little girl. She did her best to find her, but in vain. Going along the streets of the city one day she at last saw her and recognized her by a birth-mark on the neck. She ran up to her on the street, put her arms about her, and said, "My long lost daughter." But that tall young lady stepped back and looked at her with a cold and stony stare until the

blood froze in the mother's veins. The tides of God's love are surging around us tonight, and we have grieved Him.

You had a splendid young American who died when he was young, David Brainerd. When I was a young Christian the reading of Brainerd's diary was a great blessing to my soul. He arose in the early morning for hours of prayer. Our spiritual life is attenuated and thin. God keep us upon our knees! Oh, the fire and the power of God that came upon that young fellow! His little book fell into the hands of a man who couldn't make a right and left boot fit, and so he cobbled boots. The Holy Ghost came into that man's soul and he sent the Old Gospel into India. That book also fell into the hands of a splendid young Cambridge graduate, a man consecrated to Jesus Christ. He belonged to the "upper ten" in London society. He wanted to be a missionary but was not allowed. At last he made up his mind to go to India as chaplain to a regiment of soldiers; and Henry Martyn stood on the quays of Bombay and said, "Now let me burn out for God." Burn out he did.

Men and women, we are losing time! We need the Holy Ghost. He is our dying need! Then when He comes, oh, the uplifted Savior! How we will see Him! How we love him! You can't have the Holy Ghost without seeing the bleeding Savior, because you know the spirit reveals Him, and, when you see Him, it breaks your heart and you lay yourself at His feet; you want to live and die for Him when you see HIM.

When the Holy Ghost comes to us He reveals the bleeding Savior, the dying Son of God. That is the vision that we need. Every other vision is enshrined in that. I like to think of the fact simply that Jesus died as *our substitute and Savior.* When the Holy Ghost comes He will reveal, not only a suffering Savior, but a Savior suffering for you and for me. They put John Bunyan in jail for preaching the Gospel. I am glad they did, because God came into his cell and he wrote that wonderful book, the "Pilgrim's Progress." He tells how he got deliverance from his burden and after that how the angels came and put beautiful clothing upon him. Men and women, I know no cure for us like that. I don't know whether everybody here is ready to die or not. Over in St. Louis two ladies stepped off the car to walk across the street and a car coming in the opposite direction cut them both into pieces. You say to me, "Montgomery, I am not going to die that way." I know it; but you are going to die, and you may die unexpectedly. If there is anybody here tonight not ready to die, and therefore not fit to live, may the Spirit of God come upon that young lady or young man and lead them to a full surrender to Jesus, may this take the place of the half and half life that many people live,—in with the world today, and in with the church tomorrow; and no good to anybody. I remember reading about a man in our country who kept a beautiful orchard, and a friend said to him, "I don't like the apples in your garden." He had tried one near the wall, and it was very sour. The gentleman

said to him, "Ah, I have a row of apple trees planted there for the little boys who come from the village; go into the middle of the orchard and you will find some pippins." So, I say to you, get into the middle of religion if you want the pippin. There will be such a joy in your heart that you will not want the world's pleasures. If there were a row of theaters reaching from here to Chicago, I would not need them. I have a far superior joy to anything that they can give. Press on, for the Lord gives that joy to every man and woman who wants it. I remember an English churchman telling me about a man who had sent for him to see him die. He said to the man, "I am not a priest that can walk you into Heaven. What are you in such a desperate hurry for? You have been a Christian." He replied, "Yes, I know; but since I have been lying here on this bed I have been looking on my past life, and I want to tell you that I am not afraid to die, but that I am *ashamed* to die. It has been such a half and half sort of a life. I have missed so many chances of doing good to my fellow Christians." Heaven forbid that any of us should qualify for such a death-bed as that.

"THE BEST ADDRESS EVER MADE."

PROF. R. R. LLOYD, D. D., EVANSTON, ILLINOIS.

THE best address ever made is the address of Jesus, which we find in the 15th chapter of Luke. The whole chapter is the report of one address, delivered at one time. It must therefore be studied as a whole. Only when we study it as a whole do we properly study this beautiful and masterly address.

The reverent and intelligent seeker after truth will consider the occasion that called forth these words. He will examine with care into the character of both the speaker and of the persons addressed. He will bend every effort to find the motive and purpose of the address. And when he has given careful attention to the occasion, the time, the character of the persons concerned, and the motive and purpose of the speaker, he will then study the address in the light thrown upon it by these facts.

These steps, if carefully followed, will lead the student into the thoughts that Jesus expressed through this address. The man that refuses to take these necessary steps will wander far from the thought of Jesus. It is only by repudiating the providential helps furnished by Luke that any can pervert this masterpiece of Holy Writ so as to make it teach that God is the Father of every sinner and saint, and that sinners

and saints are brothers. This chapter was never intended to teach the Fatherhood of God and the Brotherhood of men. This chapter was never designed to teach the Trinity, or the pet doctrines of Arminianism rather than those of Calvinism.

The occasion of this address was the coming of the taxgatherers and Godless persons to Jesus. The sight of these people provoked the Pharisees and Scribes to fling at Jesus the charge, "This fellow is on the watch for sinners, and He is accustomed to eat with them." The charge has two counts. These were designed to destroy the influence of Jesus with the people. The charges are based upon the past actions of Jesus. Are the charges true? To answer this question, we must master the contents of the ten chapters that precede this. And until we have this mastered, we cannot perceive the purpose or the logical forms of this address.

Jesus always defends Himself. This chapter is an apology. In making His defense, Jesus accepts the opinions of the Pharisees and Scribes about the taxgatherers and sinners—they are lost to virtue, to the theocracy and to God. He accepts their opinion of Himself—He is "on the watch for these characters, and He is accustomed to eat with them." He accepts also the opinions of His critics about themselves—they are righteous.

After accepting these opinions of the fault-finders, Jesus proceeds to show that He has done what He ought to have done, what every one else does in similar circumstances. He desires to show further that His

critics are not what they claim they are. They are not doing what they ought to do. In carrying out these two purposes—defending self, and convicting His critics of sin—He adopts two logical arguments. The first is the argumentum ad hominem—an argument addressed to a hearer and based upon his conduct in similar circumstances. This argument closes the mouth of the critic. The second argument is that from the less to the greater. Men search for one sheep, one drachma, one son, and on recovering them, they rejoice greatly. The father will eat with the son that has returned. There is joy in Heaven over one sinner that repents.

Since men search for one sheep and one trivial coin, and the Father is on the watch for the home-coming of one sinful son, why do they blame Him for being on the watch for all these lost men and women—sons and daughters of Abraham?

If a father eats with one son that has wandered from home, but has returned, why do they blame Him for doing the same with all these men and women that have been saved from sin?

The first two parables answer the charge of being on the watch for sinners. The same thought is seen in a different form in the father who is on the housetop looking for a sight of the wandering son.

The first two parables describe the seeking shepherd and the seeking woman because only by such activities could these objects ever be recovered. The father is on the housetop watching because the son could come home whenever he desired.

The third parable was deemed to answer both charges, but with the emphasis on that of "eating with sinners." The part about the conduct of the elder son was designed to picture the attitude of the Pharisees and Scribes toward Jesus, because he was on the watch for sinners and ate with them. It also paints the consequent attitude of Jesus towards them after they severely condemn Him. He pleads in self-defense with his accusers. We see, then, that the lost sheep, the lost coin, and the lost son represent "the taxgatherers and sinners." The shepherd, the woman and the father represent Jesus. The elder son portrays the Pharisees and Scribes.

The address ends by picturing Jesus pleading with these critics in defense of his conduct towards the taxgatherers and sinners. There it ends, there it ought to end, if true to life. With these hints the thought of Jesus is as clear as day.

The argument of the address is perfect, and the verbal garb is a thing of beauty. The spirit of the whole is ideal. And it is these three characteristics that justify my calling it "The Best Address Ever Made."

THE BOY PROBLEM.

W. S. DANLEY, D. D., M'KEESPORT, PA.

A RECOGNIZED problem in this country is the best way to train our boys. The greatest wisdom is not too great for this task. Often those persons who have had no experience can tell others most confidently what ought to be done.

> "If you would be perfect, dear sisters and brothers,
> Just follow the counsel you give unto others."

We shall get our text from Solomon, even if we do not follow it closely. There was a minister whose sermon always consisted of three parts: First, he took a text; second, he left it, and third, he never came back to it. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Did Solomon mean that what he said was universally, or only generally true? Many are ready to say they can show many cases of excellent training in which the training utterly failed. But possibly there was a screw loose in the government. A most worthy doctor of divinity had a wild son, and people said, "That's the way it is always." But in this case the government was known to a few to be weak and faulty. For example, the good man's son coaxed his father to allow him to go to the theater, and one day the father

said, "Yes, you may go this time if you never ask to go again." John did not ask any more to go to the theater, but simply went without asking.

In discipline there is a golden medium between severity and laxity. The boy who is always beaten will be as bad as the boy who is never restrained. A man said all boys were devils, and his boys helped to prove his proposition. Love and patience are powers in family government. John Wesley's mother said to her husband that she told John twenty times the same thing, because nineteen times were not enough. She said she had brought up her two boys on prayer and hickory. She likewise followed Solomon's precepts and did not spare the rod to spoil her boys. A rod is a confession of weakness, but we are all weak, and a wise mother will have a rod handy, if she needs it. Such a mother asked her boys where she should lay her rod in a convenient place, and one of them said, she might put it behind that motto on the wall, "I need Thee every hour."

A GOOD START.

Let a boy have the best start possible. He will need this advantage in the hard race before him. Answering a question concerning his superior sheep, a gentleman said, "I take care of the lambs, sir." Even a tree is inclined as the twig is bent. A man and his boy were walking together in a forest, when suddenly the father stopped and said to the son, "John, what made that tree so crooked?" The boy thought a moment,

and replied, "I suppose, father, that somebody stepped on it when it was little." Morally little children are often stepped upon. A man who will use indecent language before a boy ought to be driven from the community with a whip of scorpions. Bunyan's quaint lines contain much truth:

"Shall they who wrong begin yet rightly end,
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong will they fall at last, no doubt."

A GOOD FOUNDATION

of moral sentiment is very important in starting a boy's life. Much depends on what he sees and hears at home. It is a great thing for a boy to learn to pray at his mother's knee. It is a fortune to him to learn from his mother the value of secret prayer and the place of secret prayer. General Havelock, that great man of victories and prayer, learned the value of prayer as a boy, and on one occasion when he had begun his morning plays with other boys he stopped short in the fun and retired to a private place and said his prayers. Boy, have a place for secret prayer to which you can

"Go when the morning shineth,
Go when the noon is bright,
Go when eve declineth,
Go in the hush of night,
Go with pure mind and feeling,
Fling every care away,
And in thy chamber kneeling,
Do thou in secret pray."

Not a few boys get wrong notions at home on the temperance question. Perhaps their fathers tell them they can take a glass or let it alone. They should be taught to hate the saloon as they hate a serpent, and to shun the glass as they do sin and Satan. Many a young fellow plays with strong drink as a fly plays with fly-paper, which he does not fear, though he sees it is covered with dead flies and others that would give their legs to get loose. This fly is as frisky as a colt, and says he can wade right through that paper. He says the trouble with those foolish flies was that they did not know how to touch it and let it alone. They did not know when to stop. Now watch him. He touches it, now with one foot, now with another, then he lets it alone and touches it again and now he is a little bolder, and now he is fast, but says he will rest a bit, and then let go. But with every effort to free himself deeper and deeper he sinks, and now legs and wings are caught, and poor fly is down flat. He did not let it alone. Three-quarters of a century ago Lyman Beecher said that "The second cup will never be taken if the first is let alone."

REVERENCE.

At the foundation of every good character is reverence for things sacred. A boy must be taught reverence for parents, God, Bible, Sabbath, and whatever is sacred. He will get this reverence in his boyhood or never. To revere the authority of his parents, to honor the Word of God, and to keep the Sabbath, will never

fail to make a boy noble. Take the Sabbath as an illustration. The desecration of the Sabbath marks a low degree of morals and the downward road.

"A Sabbath well spent brings a week of content,
And plenty of health on the morrow;
But a Sabbath profaned, whatever is gained,
Is sure to be followed by sorrow."

All nature proves the need of a Sabbath, and the cry for Sabbath rest is universal.

"Birds cannot always sing;
Silence at times they ask, to nurse spent feeling;
To see some new, bright thing,
Ere a fresh burst of song, fresh joy revealing."

"Flowers cannot always blow;
Some Sabbath rest they need of silent winter;
Ere from its sheath below
Shoots up a small, green blade, brown earth to splinter."

"Tongues cannot always speak;
O God! In this loud world of noise and clatter.
Save us this once a week
To let the sown seed grow, not always scatter."

A CARDINAL VIRTUE.

It is necessary that every boy be taught respect for the truth, and respect enough to always tell it. No one respects a liar, and nothing is safe when a liar is near. A noble man said his worthy father taught him three things by example and precept, namely, to respect womankind, to pay his debts, and never to tell a lie. It is the verdict of nature that a liar shall ever be dis-

honored. Years ago in a Pennsylvania town a rich man died and was buried. A silversmith of the town was given two twenty-dollar gold pieces from which he was directed to make a plate for the dead man's casket. Some years elapsed when a Rev. Mr. Reid returned to his native place after long absence in the west. Visiting the city cemetery with an old friend, Mr. Reid noticed a neglected grave, and asked whose it was, so grown over with weeds and briars. He was asked if he remembered the silversmith, naming him, and he replied that he did quite well and was told that the grave was his. Then a story made it all plain. The body of the banker had been taken from its resting place a few years after burial, and the discovery was made that the gold pieces had not been used at all, but that some other metal had been washed with gold. The result was that the silversmith was disgraced, lived neglected and despised for some time, and that even his grave received no attention or honor. As an illustration of sterling truthfulness, I recall a story of the battle of Gettysburg that is in marked contrast with the one just given. At Chambersburg a boy heard Lee and his generals decide to go to Gettysburg, and this boy, a bright young fellow, telegraphed the fact to Governor Curtin at Harrisburg. The governor ordered the boy brought to him at once, and soon he was in the presence of Curtin and the generals of the Union army. The boy told his story. Then the governor said: "I would give this hand to know that what this boy says is true." One of the generals present spoke and said, "Governor, I know this boy and his parents, and know

there is not a drop of lying blood in his body." That settled it, and in an hour the Union armies were on the march to Gettysburg with the result the world knows. Nothing is more beautiful than truth, and it must be told when it is necessary to speak, even though it be inconvenient. That boy was hardly half right, and much wrong, who defined a lie to be "an abomination unto the Lord and a very present help in trouble."

REGARD FOR CONSCIENCE.

Every boy knows there is something in him which makes the red come to his face when he does wrong. Perhaps some remember the story of a girl who wanted badly a pear from the tree in the garden which her father forbade her to touch, as he wished to test the value of the tree by the only sample of fruit it contained. The young girl, however, slipped out late one night to the tree, looked up and saw the pear, and was about to reach up and take it, when she looked up higher and saw the stars, and seemed to hear a voice saying, "Thou God seest me." The girl left the pear on the tree, ran back to her room, knelt and said her prayers again, and she slept sweetly till morning. Conscience leads a boy to do right, and the boy was wrong in his definition who said, "Conscience is that in a boy which makes him feel bad when he is found out."

WILL POWER NEEDED.

No boy is safe who can not say "No" when no is the right word. One of the first lessons in forming

character is learning to put the foot down hard and letting it stay down. There are two ways to help a boy, both good, one better. One way is to remove all temptations out of his way; the better way is to make the boy strong enough to resist the temptations, strong enough and wise enough. The coachman who won with the queen was the one that said he would keep as far away from the precipice as possible. Many fall through curiosity and lack of caution. A hunter had a remarkable dog, who, though very hungry, would not touch the meat thrown to him by his master; but the dog's owner drew his friend's attention to the fact that the dog never looked at the meat. That dog was wiser than some young men! A good, strong will to do right is a mighty element in a good character, and would make Daniels of our young fellows. It was said of Daniel that he had a good spirit, and a girl getting it wrong a little, read it, "There was a good spine in Daniel."

The formation of character is the end of all training. To cultivate and establish in a boy every pure and noble principle is the greatest work in the world. Not what one appears to be, not what he is by reputation alone, but what God sees him to be, is the great attainment in moral education. Character is the jewel that shines in the crown of royalty, the pivot of destiny, the verdict of the Eternal Judge.

The opportunities for helping boys are numerous and everywhere. George Macdonald's story of the London apple woman is interesting and instructive. She lived in two rooms in an attic, and everything there was

small except her great heart. She found three boys that lived in an ash box, and she took them to her rooms, taught them all she knew, got positions for them, and sent them into the world to be good and useful men. She did the same thing for twenty other poor boys. Then she died, and when Mr. Macdonald conducted her funeral services he said the face of the dead woman was beautiful, and declared that when she died a vase of richest perfume was broken on London society. No one deserves a fairer monument than the man or woman who gives time and fortune to making men of our boys.

At the dedication of a vast building erected for the rescue and reformation of boys, Horace Mann said that the money spent on the institution would not be wasted if but one boy were saved through its influence. Asked by some one if the statement was not extravagant, he replied, "No, not if the boy were my boy." Better than reformatories and all extraneous auxiliaries are real Christian homes, in which wise and loving parents easily train the feet of their sons to run cheerfully in the paths of righteousness and life eternal.

THE AMERICAN BIBLE LEAGUE.

WILLIAM PHILLIPS HALL, NEW YORK CITY.

MANY of you have doubtless noticed of late—during the past few months—that a new movement has started in this country known by the name of the American Bible League. This movement stands primarily for the organization of the friends of the Bible, to organize the friends of the Bible—in other words to promote a more constructive study of the Sacred Volume, and to retain the historic faith of the church in the divine inspiration and supreme authority of the Word of God.

I know a good many of our friends think that this is an unnecessary work. They say that the Bible is able to defend itself. So it is, thank God for that. Nevertheless, there are lots of people in the world who are not able to defend their faith in the Bible as the Word of God. And because many in the church and out of the church, in our halls of learning, in our colleges and universities see fit to question the inspiration of the Bible (although we must give them credit for all that they are doing) the faith of many has waxed cold and the faith of others has been destroyed. And without dwelling upon this important feature of the situation, which is so well known to many here, we have only to say that many of the friends of the Bible and many of the followers of our Lord and Savior Jesus Christ,

among them many of the representatives of this great Winona movement (Dr. Chapman among others), have seen fit to organize a movement on a business basis in practical form for the purpose, in the first place, of bringing together all of the friends of the Bible as the inspired Word of God. They in turn will enlist with themselves scholars of eminent standing and as high scholarship as any who are arrayed on the other side, to prove to the world that there are two sides to this question. And, under God, the League, with this purpose in view, has inaugurated this work with remarkable success.

It may be there are some here who will say, "Mr. Hall, I think it is very unfortunate that at this time in the history of the church, a movement should be inaugurated that unquestionably will lead to controversy." I would to God that there was more of a spirit of controversy against all the powers of evil than there is. I wish that we would fight the evil one more enthusiastically than we do. Just let me give you three illustrations of present conditions. These are facts. We defy contradiction.

Fact No. 1. Not long since, W. R. Moody, the successor of his father, D. L. Moody, in the conduct of the great Northfield movement, stated in the Record of Christian Work (I quote these words from his own lips) that he had received a letter from a minister a short time before, stating that within six months previous the association of which he was a member had received applications from six young men who desired to be licensed to preach, and, mark you, these six young

men were graduates of the largest universities and seminaries in our land, and yet there was only one out of all these six who believed in the miraculous birth of our Lord Jesus Christ, and not one believed in His physical resurrection from the dead. And Mr. Moody said, in substance, that he believed that a theological seminary that could turn out no better ministers than that had better close its doors.

Fact No. 2. A very dear friend of the speaker, and a former associate and assistant pastor of Dr. Chapman, attended a class dinner given to the alumni of a certain theological seminary somewhat nearer Winona than the one just mentioned, and after dinner the young men sat down (some seventeen or eighteen of the fellow members of his class, and so far as I know all of them ministers) and the very first thing these young men did was to ridicule my friend because he associated himself with the American Bible League. Oh, I know that this is a free country, and I know that we have a right to criticise others within bounds, but it is a very curious thing that the very class of scholars standing for the so-called advanced views seem to be the first to criticise the other side. Our friend sat there quietly and was shot at by shafts of ridicule for three-quarters of an hour, and then he began to question them, and what do you suppose he discovered? Viz.: that out of the seventeen or eighteen present, only one out of the whole lot of ministers believed in the miraculous birth of our Lord Jesus Christ and in His physical resurrection from the dead. And yet men tell us that these new teachings are bound to lift us up to God, and to

confirm our faith in the Bible as the inspired Word of God. No, dear friends, it takes no Hebrewist or one versed in the intricacies of Greek to judge of the fruits of this teaching, and if the fruits be so evil, certainly the teaching cannot come from God. It is a practical question to be practically settled along practical lines.

While holding a preliminary conference in Boston, arranging for the great conference to be held there in December in the Tremont Temple, as we were meeting there a minister got up and said, "My brother, I thank God for this movement. I thank God that it has been put into the hearts of some of His servants to rise up and stand for the old Book. It is high time something of this kind was done. There is no movement, in my judgment, that corresponds to this movement, excepting that of Martin Luther. There is no movement that approaches in vital bearing and value to the faith of the Church of Jesus Christ, to this movement."

Not long since we desired to elect a new deacon on our board. They settled on a certain man. He was a son of Christian parents. We told him that we had decided to offer him this high office and to elect him to office, and this young fellow looked at me, with tears rolling down his cheeks, saying, "Doctor, I cannot accept the position." And I said, "Why not, my friend?" And he said, "I will have to confess to you that I have been reading up certain of the more advanced views of the present day scholars in the ministry in our theological seminaries. Not the views of Robert Ingersoll, but the views of those who are right in our own midst;

and I have found, as a result of that reading, I no longer have faith in the Bible as the Word of God, and I would be a hypocrite if I accepted that position."

The time has come for the Church of Christ to put a stop to that, and to stand heart to heart, hand to hand, shoulder to shoulder, and by our money, our personal influence and by every reasonable practical business-like method to coöperate to stem the tide of this form of infidelity which is poisoning the very springs of our present day Christianity. Here are young men being trained to preach the Gospel of Jesus Christ who are having their faith shaken in the Word of God. The American Bible League intends to conduct a campaign against this. We want to deal with questions of scholarship as we find them. We want to array scholar against scholar and see which is right. With this purpose, we inaugurated this movement. We invite the coöperation of every believer in Jesus Christ who is interested in it.

I hope you will excuse me for speaking at such length on this subject. I wanted to simply give you a practical view of the situation. I want to say this: That the American Bible League is no small matter. The personnel of its executive committee speaks for itself. John H. Converse, Daniel S. Gregory, Rush Taggert, Prof. Willis J. Beecher, Francis L. Patton, President Princeton Seminary; Prof. Howard Osgood, Prof. Edmund J. Wolf, G. Frederick Wright, D. D., Rev. David James Burrell, D. D., Rev. George C. Lorimer, D. D., Rev. Robert Mackenzie, D. D., Rev.

Edward P. Ingersoll, D. D., and the leading ministers throughout the land have allied themselves together to wage a war against this tide of unbelief. The Lord grant His light and leading. We must earnestly pray it may come.

THE POWER OF INTERCESSORY PRAYER.

HENRY OSTROM, D. D., GREENCASTLE, INDIANA.

"FOR a friend of mine in his journey is come to me, and I have nothing to set before him." Note especially the phrase, "I have nothing to set before him." (Luke 11:6.) The New Testament gives more instruction on prayer than it does upon the subject of work. On the subject of work it suggests that man shall go forth in the vineyard and toil and receive his wages, but on the subject of prayer the teachings show that we are in danger of getting astray. Paul in the Romans says that we know not what to pray for as we ought, suggesting that every man is in danger of getting astray in the effort. Then he adds, "The Spirit itself maketh intercession for us with groanings that cannot be uttered." James has three statements on this line of truth. He says we receive not, because we ask amiss; and that the fervent inwrought, or the inwrought fervent prayer, availeth much, suggesting that if a prayer is not fervent and hot and it is not inwrought it may not avail so much. He tells us also that a certain man may ask, but let him not think that he shall receive anything of the Lord, even if he does ask; demonstrating conclusively that there is a secret in getting rightly at prayer, and that people need to study that. Now, it takes us but a moment to recognize that no man

is going to be proficient in prayer who is not a student of this Book, and that no man will make much out of prayer who does not make much out of his Bible. How very much like prayer music is, and how very much like music is prayer! We cannot understand the philosophy of music. If a man should write books by the dozen volumes he never could give us the philosophy of the source of music or the power of music. How like it is prayer! If a man should study for an age he could not explain to the last analysis the source of the spirit of prayer or the prompting to prayer. Nor could he quite explain how prayer operates in God's government, nor how prayer results so marvelously; but who will tell us that there is not a perfect magic of power in music? On the other hand, who will tell us that there is not a wonderful power in prayer? If we cannot give it rank in philosophy, still we can know its effects. It is very much more to me to know that the light is shining than to know the philosophy of light. It is very much more to me to know that the hand is grasping mine than to know the number of bones in the arm and muscles in the forearm. It is vastly more important to me to know that the return to health is being realized than to know that the physician graduated from several universities. It is very much more important to me to know that God does answer prayer than to know just how He does it. Prayer is a request for help. It admits weakness. All through the Scriptures God has been representing Himself as the answer to weakness—our weakness met with God's power.

These Scripture lessons represent a man coming for

bread for a friend who is out of his way,—coming in the midnight for the bread. He had no bread of his own. "I have nothing to set before my friend." Now, when you come to pray in behalf of your fellow man, in behalf of your city, or church, or family, there is no such guaranty of success as the fact that you have run short of everything of your own. No father can pray properly for the salvation of his boy who argues before God that his son and he are blood relatives. So long as we have any ties of affection to plead we have not run sufficiently short of supply to make the best request from our God. That does not destroy a mother's affection for her daughter. It does not speak lightly of a father's regard for his boy, but it does speak much of a mother's affection for Jesus and a father's regard for Jesus. No preacher is quite ready to be proficient in intercessory prayer so long as he thinks that he has a sermon that will avail. No singer is quite ready to sing the Gospel in an intercessory prayer so long as he thinks he has a song that will bring his hearers to the inquiry room. Just so long as we depend upon any skill or erudition of our own, we are not prepared for intercessory prayer. When we run short of bread, then are we ready to come in the midnight and get it for our friend. So long as we think we have a crumb, so long are we not going to make the midnight request effectually.

The great trouble with us, it seems to me, is that we have the idea that we have some crumbs. We know that we are not in a spirit of prayer when we ought to be, but we say we have a good point in our sermon, we

will make much of that, and pray afterwards. We know that our church is not running as it ought—it is not a spiritual church, but then we have a large fine organ and exceptional equipments. The crumbs in the basket make the trouble. Throw them to the birds, and let us go for bread. It is when we run short of bread that we get heaven's answer.

I remember one night in my own ministry when I said to my people after we had had four or five meetings, that I was going to stay that night and pray, that I believed in prayer, and if any cared to stay with me, I would like it, but if not, I would stay alone and pray. Fifteen or twenty of the congregation remained. We prayed until eleven, until twelve, until nearly one o'clock in the morning, when an old elder who wore the gray crept over on his knees near to me and tapping me on the shoulder, said, "I have got the answer, my brother." I said, "Well, I cannot say quite as well as that yet, but I will pray on." After awhile he came again and said, "Have you no answer yet?" And I turned and looked him in the eyes while the light flashed into my eyes, and I said, "Yes, I have the answer." In the meetings that followed men and women everywhere wanted to be Christians. The secret of it was that we had run out of bread, and we came to the Father at midnight, got it and gave to the people. Give us a great prayer revival in the churches in this country and I will show you a million souls in the churches before next Saturday night. Give us a heartfelt want in the people who really believe in God and we will have the revival. The Lord help us to empty our

pockets of the crumbs. We will have to wash our hands, for we have put them into our pockets. The Lord turn our pockets inside out and shake them until we say we have not a single crumb, and are ready to say, "Lord, please give us bread." May God send us to prayer.

Midnight and bread. You will notice here that this intercession is based on want and need, and getting supply and power represents the friend ready to answer at the asking. The man who went for bread is not spoken of as having asked more than once, so that intercessory prayer does not necessarily mean asking over and over again, but it is taking the other person's need on our shoulders and going forth in the midnight. Jesus says in John, "Whatsoever you ask the Father in My name, He will give it you." "Ask and receive that your joy may be full." Men say that prayer is a reflex action. Yes, but it is more. You must ask in the name of Jesus. God has not turned His government over to you and me. He gives us the right of relationship in His Son, to claim and receive, but He never resigns the throne. It is not the repeated asking. It is the asking in the name of Jesus. Jesus becomes the ground of our asking, the rock on which we stand and make our request. The cure for a life that asks and does not receive much is to abandon that life to Jesus.

Some years ago I was holding meetings in Chicago, and we learned that a party of young people had arranged to boycott the meetings, but we had a band of people constant in prayer. At about the fifth evening

of the meetings a young girl arose in the meeting and she began about like this, "Dear friends, this is the first of these meetings I have attended. I am one of those who planned to boycott the meetings. We said, 'We do not believe in revivals, and we will not attend the meetings,' but this morning in my room I was so oppressed with the need of help that I knelt down and prayed, and I felt that the Lord had mercy on me for I have had a great joy all day, and I wish to declare that through the continuance of these meetings I will do all I can to encourage them and work for them."

When she was seated, right beside her was another who arose and said: "I, too, am one of the teachers in the public schools and with my friend I was one who boycotted the meetings. We roomed together, and when she knelt in prayer this morning I felt that I must pray, too, and so I did, and I want to tell the people of the community that I will do all I can to further this work."

Both girls had been away from the meetings from the very first. Both were awakend by the Spirit of God in the one room. Both knelt to God in prayer in one room. Both came out and confessed Him publicly. Both worked for the success of the meetings in the community. The secret was that we got out of crumbs. Let us believe in a rich Father and ask great things of Him. Let us make a great claim in Jesus' name.

"ENDURING POWER."

FRANK W. GUNSAULUS, D. D., CHICAGO.

I WANT you to remember in our thought of enduring power the words of the author of the letter to the Hebrews concerning Moses: "He endured as seeing Him who is invisible." Now, there is almost no interest to the student of history and of humanity like that which arises when we have knowledge of one man in whom we have a profound and growing interest by another, who adds the interest of his own personality, thus creating in our own interest a sort of tri-personal enthusiasm and illumination and power of discovery. How we pick up every little word which Tyndall spoke of Faraday and how we love to see the development of scientific thought and discovery in Davy and Faraday and Tyndall! How those of us more interested in other phases of human life prize a scrap of one of Napoleon's letters giving his opinion of Cæsar! It is almost Cæsar's opinion of Napoleon. It comes to be a revelation to us who possess in our natures anything of the same quality which is the basis of our interest in these two men and there is a sort of third revelation in us of the first man through the second unto us. It is still more interesting if the latter movement in which a man stands and for which he becomes the interpretation is a large development of the former. Taine said

of Napoleon that he was a Cæsar plunged upon the 19th century. The 18th and 19th centuries felt in him the tread of Cæsar; and so, if we hear what Washington has said in a letter with respect to Hampton, one of the most interesting letters I ever saw, it is as though one new lens had come on our telescope which describes to our eye some distant star. You really know what Hampton meant when you see him in the personality of George Washington. You may appreciate the importance of the teaching power of Moses to your soul, to your people, to this world that needs so much the revelation of Divine power, if you will take the larger, richer development of God's providence and grace in the personality of that early teacher, the secret of whose power was that he "endured as seeing Him who is invisible."

As I have already intimated, fellow workers, what we need more than anything else in our age to start a new era of reformation by transformation and conformation to the will of the Eternal God is a conviction that there is enduring power for those who will undertake any great work of God's world. What we need to feel more than anything else is that there are sources and resources which pour their inspiration and their teaching into a man and which will make him last until the thing he undertakes to do is done. What we need to be able to communicate to Christian workers everywhere is that sublime conviction that this power so issues from the very heart and purpose of Almighty God that it is not ours to worry about it at all; it is not ours at all to doubt or question. It is only ours to march straight

forward under the influence of the Holy Spirit, sure that every man shall "endure as seeing Him who is invisible."

There are two or three characteristics of our time that I should like to refer to. We are living in a time of an intense, clear, appreciative eye for brilliant intellectual pathwork. It comes from the fact that so many contributions of great interest have come to us from many points of view and it has led to a mental habit which coming into our religious life diverts us from the continuous, progressive faith that runs simply straight forward out and on, making all things a universe, re-creating out of many things one mighty means to be touched by the Spirit of God, and to be remolded by the scarred hands of Jesus Christ.

We find ourselves, therefore, just where such a word as this ought to come to our ministry, the word of endurance, the word that shall give us at once a mighty vision for long, long years of effort, a word that shall enable us to undertake vast tasks, a word which shall make us see that the soul of man under the inspiration of God has an age-long sweep in this enduring power, the secret of which we are told is "seeing Him who is invisible."

Now, look a little at the qualities that enter into endurance. I do not suppose that Moses should be regarded as a man of brilliant genius. I have no idea that he occupies a place in originality such as we used to talk about in regard to Napoleon. He belonged rather to the class of great positive men who took all the problems of life, lifted them up and incarnated them

until, as you look into the face of Washington, you realize that there was the "Father of his country" and of his countrymen. You and I, brother minister, must discover more and more the young man of our congregations whose chief characteristic is that he endures. Endurance does not come because of the prominence of some intellectual quality, because of keen insight, of straightforward or profound reasoning. Each of these qualities may abide in seeming eclipse before that transcendental other thing about a really great man that constitutes his endurance. It is when all the qualities of soul are creating a hollow square to protect the personality and give it force and resistlessness in hours of conflict. It is when a man is so related to himself that, like Washington or like Moses, you cannot for a moment pick out some special feature of his career and say this was the secret of all his success. The secret of his success is in the fact that he endures "as seeing Him who is invisible." See this young man in conflict with the Egyptian taskmaster, and you will see the first problem that every man of creative genius has on his hands,—to endure himself. There is just such a moment in the best young men with whom we have to deal in our congregations. Oh, brother minister, is there any moment in the history of your pastorate so divine as that in which you are able to turn a young man from a life of passion that kills the Egyptian taskmaster, to turn him from an experience of passion into an experience with principle? Here is the crisis in this young man's life. Here is the iron ore with which he slays that taskmaster. Here is the rush and

roar of an unrestrained life. How shall we get a single spring of steel out of that? How shall we get something out of the very thing that is necessary to produce it, that shall give permanence to the qualities of his nature? No man ever did a Lincoln's work in America, no man ever did a Dante's work in Italy who did not have the most intense experience of joy radiating the mountains of sorrow, and tides of depression, that are indescribable in their depth. You will find that these men trembled before their destiny. God's great men have been like majestic landscapes, giving off all the glory of mountain tops and all the gloom of the sunken places of the soul.

Here Moses stood, saying, "I," "I," "I," conscious of it as he could be. It is this terrible fact of consciousness that wastes a young man. The most exhaustive thing on the face of the earth is a Moses with a red hot soul, passion not yet turned into principle, with a terrible self-consciousness which is no better because it is humble than it is because it is egotistic. He begins by saying, "Who am I?" That awful pronoun "I" staggers him. It is a great moment, but it is a moment, my brother, when you must be there with the Eternal God. We talk about the personal element in religion. It is an absolutely essential element. It is far more important to find out for our souls who is this Jesus, than to know what it is Jesus says. God says, "Certainly, I will be with thee." The little life of this man is taken up into the rich life of the Eternal Person, and the relationship between this man and his God is a personal relationship. The only way to save our personality is to lose

it in the personality of the Everlasting God. Never until that "I" goes staggering into God's great "I" is there any strength that shall be lasting.

Moses endured himself. Can you endure yourself? Probably you could not if you were to make any such serious business in dealing with yourself as this man did. My friends, let me tell you today that your conceit is the hard ice binding, it is the ice rib around the possibility of your doing anything for God. Let me encourage any young man standing today before what appears to him to be a great opportunity in his parish and who is saying, "Who am I?" to hold to his own personality, maintain it by hearing the voice, "Certainly I am with thee." I believe today that there are thousands of young men, especially students of history, who are out of the church work and out of church service because they are not related to the work of civilization as Moses was by the revelation of God. Here was a student of history. He could not have been of service to the government of Egypt without knowing history. He had the historical sense. He had retrospective. People become too prospective in history. This man had both. He had the future because he had the past. Moses spoke to God, asking, "Who art Thou?" We must know who our God is before our God can make us moral beings responsible to Him. We must respect Him. I must know that my God is as good as goodness. I must realize that there is no question about His infinity and His eternity. Moses, in order to save himself, asked, "Who art Thou?" Give me Thy name. "I am what I am." Oh, what a minute revelation!

Many a young man in your parish will come if you can get him to see that he can afford to undertake any reform because God is "I am that I am." An amazing deliverance a man has from his little self when he knows that "I am that I am" is under things and over things. Your God, my brother, is the "I was." You are making your appeal to the past. Your spiritual life practically is only an echo.

Oh, Moses, if you want to endure yourself, you must endure yourself in the presence of Almighty God; and, what a marvelous revelation comes to a man sometimes even before he gets this—before he gets the revelation of the burning bush! "Oh," you say, "I have never seen that and I can never see it." I know young men who have seen it without suspecting its name. Whereever there has been a soul that has seen goodness burning, burning, and standing by its side, either by the study of history or by the experience in common life, has said, "It will burn away, it will consume," and yet sees that same goodness is alive and burning today, and knows that the unquenchable power of goodness lies in the very fact that it communicates heat and light to the air, and grows—that man has seen the burning bush. Wherever a man has seen truth and realized in his heart that there is something unquenchable about truth, that man has seen the burning bush. No man can advance with the reforms before us to be accomplished with anything like the show of success without a burning bush in his life. Be ready to see it. Be ready to see it as a little thing. God tries to get at great men though little things. Blessed is he who really does

touch the wounds; blessed is he that sees the marks; but, oh, blessed is he who, not having seen, still has believed. Believe on just as little evidence as appeals to your lower self as possible, and you will see the evidence in your higher self. Believe at the burning bush!

This man Moses endured not only himself, but he endured other folks. That is a big job for some of us. The secret of Moses' sociology was his theology. He believed that God was in earnest from the very beginning of eternity to all eternity, and that he was after men with His grace, after men with the Cross of Jesus Christ. It was because of that, that Moses kept his faith and his courage and could endure these people.

Today you, my fellow preacher, see your congregation worshiping the golden calf. One day you rise to heights of spiritual experience and you come down with a new law out of the mountain and when you find them they are worshiping the golden calf. It is not the music of religion, but of worldliness. What does a man need to reconstruct his sociology? Not a new theology, but a deeper theology. Moses threw away those commandments. He actually broke the stones, but not the commandments.

Moses was not prepared to lead the children of Israel until he had that revelation. God said, "I will make all my goodness pass before thee," and Moses knew that wisdom and justice and power were all in goodness, that goodness is the base and crown of it all. Then he stood folks. No Sunday school teacher here will ever be able to endure those who look to her until she sees

in them what God sees in them, and knows that they are eternal beings.

Above all, Moses endured facts. Most of us can endure ourselves; some of us, folks, but, facts! They are so dull-eyed. It does not do to be profane at them. It is a curious thing that in the development of a Moses God always takes a man from extreme to extreme to brighten his intellectual character. Take the facts here —the Red sea, too much water; another fact—the desert, too little water. Now you and I seem to get an equation for the working out of the difficulties of life, and we say that this equation will work in any case, and we get over a Red sea—and here is no water at all. How many a soul finds that there is something deeper than an equation! The only way to handle facts is to obey God. Then there will be outpoured treasures of inspiration, of enduring power. God give us enduring power!

TITHES.

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THERE are three well-recognized theories as to the proper ways for a church to carry on its work; first, by voluntary offerings; second, by competent maintenance; third, by tithes and offerings. I regret to say that the first theory is the one held and practiced by the majority of the churches today. This theory apparently construes the church of Jesus Christ as a dependent and conditions its very existence upon the large-heartedness and liberality of its friends.

Our voluntary offering friends would have us believe that the church which has for its crowned and sceptered head, Jesus Christ, the Wonderful, the Counsellor, the Almighty God, the Everlasting Father, the Prince of Peace; that the church of which Christ has himself declared the gates of hell shall not prevail against it; that this church militant whose glory is never to fail, but which in due time shall blend harmoniously with the greater glory of the church triumphant —that this church must sit like blind Bartimeus by the roadside and receive every pittance cast into its empty palm.

I repudiate the idea and most vehemently protest against such a theory. I do not believe that Christ instituted His church and then left it to depend upon the

fickle impulses of charity for subsistence. He knew too well the power of the God of this world, the power of the twin monstrosities, Mammon and Selfishness, to shackle and manacle every generous and noble impulse of the soul.

The second theory is that of competent maintenance. This is the theory held by the Church of Rome, and is to be seriously suspected on account of its friend. The Church of Rome says: "We do not, like the Protestants, have to depend upon charity for necessary revenue, but we have a Divine right to as much of the people's property as is requisite to afford the church a competent maintenance while it is fulfilling its divinely appointed mission in the world." Rome itself is the judge of the amount required to make a competent maintenance, and if this amount is not voluntarily surrendered ecclesiastical authority may collect it by an anathema or civil power. But this theory places the people's property where the Romish system puts the people themselves—in the hands of Rome; and right faithfully has the apostacy applied the theory to fleece the people. It is biblically obvious that God never thus placed His people's property at the mercy of priest.

The other theory is that of tithes and offerings, which we know beyond all doubt at least once had God's approval. This theory on the one hand insures the church against the contingencies of a pauper's support, and on the other it protects the people against a selfish priesthood. Under the first system, we have the Protestant church begging—or perhaps resorting to fairs, bazaars, suppers, raffles, amateur theatricals and other

worldly ways of raising money. Under the second system we have the Romish church extorting, under the third theory we know the church once prospered. Under the first theory we leave the question of how much we shall give to our own consciences. Under the second theory we leave it to Rome, under the third we leave it to God. To which of the tribunals are you willing to leave this most important matter? Self, church or God?

But some may say the tithe was of Jewish origin and passed away with the Mosaic dispensation. I do not think this is true. The tithe was given by the ancients as an act of worship to the Most High God long before Moses was found by the daughter of Pharaoh in the rushes. The Council of Nevelle, A. D. 590, goes so far as to say that the sin of Cain was none other than withholding in a covetous spirit a portion of the tithe; that Cain's sin was in the quantity rather than in the quality of his offering, maintaining that the translation of Genesis 4:7 is "If thou hast offered aright but hast not divided aright, hast thou not sinned?" There is Paul's allusion to the same, Hebrew 11:4, when he calls Abel's offering "a larger," literally a "fuller sacrifice." Again, when Abraham returned from the slaughter of Chedorlaomer and his allies Melchizedek, King of Salem, came out to meet him and brought forth bread and wine, and he was a priest of the Most High God, and he blessed Abraham and Abraham gave him tithe of all. Abraham simply recognized an old custom and did not initiate a new one. This you can read between the lines in the whole transaction. From a literary

point of view, this statement would have been shockingly abrupt if there had been no precedent custom of tithe paying.

Whoever this Melchizedek was, historically considered, he was a priest of the Most High God, and Abraham was a worshiper of the God whose priest was Melchizedek. Abraham had taken spoils in battle and gave a tithe to Melchizedek. Why? Was it because Melchizedek was in any way connected with the enterprise, and thus had a right to the booty? The record does not hint at such a thing. Was it because Abraham and Melchizedek were personal friends, and the tenth was from friend to friend? There is no intimation that the two had ever met before. Was it then because Melchizedek was a priest of the Most High God upon whose altar Abraham laid the tenth as an offering in obedience to a recognized and standing custom of the religion of the day?

One cannot read Genesis and Hebrews without feeling the need of ingenious argument to deliver his mind from this impression. Again, the antiquity of the tithe system is proved by the fact that Jacob, centuries before Israel ever camped at the base of Sinai, vowed that he would give God the tenth if God would prosper him in his journey whither he went, saying to God, "Of all Thou givest me I will surely give a tenth unto Thee."

Furthermore, when God gave the law to Moses what did He say concerning the tithe—"A new law I give you, in order that the worship of God may be maintained with propriety and dignity"? No, He simply said the tithe is the Lord's—it is—present—it

has been—it shall be. God announces a universal law, The tithe is the Lord's.

Testimonies may be multiplied almost indefinitely to prove the antiquity and universality of this custom of sustaining religion by tithes. One of the inducements offered to Solon, the great law giver of Greece, to come to Athens was that every Athenian offered a tithe of his goods and increase to his gods. Pliny tells us that the Arabian, after carrying his costly bales of spices, balm, myrrh, frankincense and precious stones for hundreds of miles across the desert, would not offer any of it for sale until he had first given one-tenth to his god.

Xenophon says one of the Greek generals sent more than a hundred thousand dollars as the tithe of the spoils of one campaign to the temple of Diana. But why multiply examples? The ancients understood the tithe to be divinely appointed. They claimed to have received this command from their gods.

Where did they learn the custom? To suppose that so many nations so widely scattered all happened to give in proportion, and all happened to give in the proportion when there was nothing in the nature of the case to lead them to select it, is a supposition too violent for a belief. To say they borrowed it from the Jews would be equally absurd, because the heathen were acquainted with the tithe before the world began to feel the influence of the Jewish economy. We are then forced in order to find the origin of tithes to go back to some remote period when all nations could have derived it from one source. No such period can be found since the confusion of the tongues at Babel. And as the de-

scendants of Shem, Ham and Japheth all alike paid tithes, we cannot reasonably suppose the custom to have originated later than Noah, and Noah was perhaps taught the custom by his antediluvian ancestors, who in turn received it from God.

The tithe system did not pass away with the Mosaic dispensation. That system which was operated by Abraham more than four hundred years before the Exodus cannot be Mosaic in its origin, cannot be a special feature of the Jewish dispensation, cannot have faded away merely because the economy was changed. Moses found the Sabbath and the tithe practiced by the peoples of his age and hoary with antiquity. When he wrote the law at God's command he simply incorporated these laws into his system. The arguments which carry away the tithe system in the wreck of Judaism carry down the Sabbath law also. They are analogous. The tithe and the Sabbath were not of Mosaic origin. They existed before him. They survived the death of his dispensation.

It is an indisputable principle of jurisprudence that a law having once been enacted abides in force until it expires by limitation, by repeal, or is in some way legislated out of existence. The tithe law was once on the divine statute book. That all confess. It has not expired by limitation, for there is as much occasion for the law today as when it was first enacted. If it has been repealed where is the annulling act? If it has been legislated out of existence where is the legislation? The burden of proof is on those who deny that it is binding today.

The tithe system was indorsed by Christ.

You will find in Matthew 23:23: "Woe unto you scribes, Pharisees, hypocrites, ye paid tithes of mint, anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone."

Luke uses parallel language. In this passage our Lord does not pronounce a woe upon scribes and Pharisees because of their strict observance of the tithe law, but because of their glaring neglect of the weightier matters of the moral and religious law of God. They are not blamed for what they did but for what they did not do. They did right to pay tithes to the uttermost, but with all this attention to smallest matters they neglected things of more importance.

In conclusion it may be remarked that the Lord did not repudiate the exact observance of the precepts of the law. In harmony with Matthew 5:19, the Savior approves of the careful fulfillment even of those commandments in the Old Testament which appear unimportant. That there might be no misunderstanding, as if he meant to say faithfulness in little things is not necessary, Christ has put between these sayings these words, "These ought ye to have done and not to leave the other undone." What you have neglected you ought to have done and at the same time not have neglected what you are in the habit of doing; the former being of paramount importance, the subordinate matter—namely, your painful attention to tithes—is not superseded by the higher duties, but only kept in its

proper place. Thus it is perfectly clear that the tithe system receives the indorsement of Christ.

But further in Christ's sermon upon the mount, when He came in contact with the popular views concerning the law of murder, the law of divorce, the law of swearing, the law of retaliation, the law of good neighbors, all of which He treated in His sermons, He promptly corrected them and vigorously expressed His disapproval. But when He encountered the law of the tithes He has promptly put his indorsement upon it. "These ought ye to have done and not to leave the other undone."

Again, if our Lord did not intend by these words, "These ought ye to have done," to fix the tenth as the minimum of Christian liberality then what did He mean? Did He use this language to enhance the indictment of the hypocritical scribes and Pharisees? That cannot be, because it is the language of commendation. Did He mean to tell his hearers that it was their duty to observe this Mosaic law? No, because this was the point upon which they stickled. Did He mean to admit that the scribes and Pharisees were right in this tithe paying? Of course. But does this exhaust the meaning? If so, it is wonderful that He did not so much as hint here, or anywhere throughout all the history and teachings He left behind Him, the new law of liberality which should supersede the old.